

THE Episcopalian

JANUARY, 1970



Night Watch over Bethlehem

v. 135
1970

The sun, the moon, the wind, the sea and the Baby.

BY JENNIFER THORPE

ONCE, LONG YEARS AGO, the Sun and the Moon and the Wind and the Sea were discussing what God is like.

Said the Sun, "I know what He is like. He is large and round and shines very brightly and is very hot."

Said the Moon, "Oh, no. I know what He is like. He is pure and silvery and aloof from mortal things. He walks out only when they are wrapped in darkness."

Said the Wind, "Oh, no. I know what He is like. No one ever sees Him, but He sees all things. He races round the world and He roars, OOOOH! OOOOH!"

Said the Sea, "Oh, no. I know what He is like. He is omnipotent. When He storms, SHSHSH! SHSHSH! men cower. When He has men at His feet, He is merciless."

As they were talking they caught sight of a stranger, a large silver Star.

"Friend," they said, "tell us what, in your opinion, God is like."

The Star replied, "I cannot tell you what He is like, but I can show you."

"Where?" cried the four.

"See where I am pointing," said the Star.

The Sun, the Moon, the Wind and the Sea looked . . . and saw a baby. "He was born today," said the Star.

The Sun sniffed. "God would not so lower Himself," he said.

The Moon closed her eyes. "He would not look on flesh and blood, much less become it."

The Wind whispered, "He would not show Himself to human eyes."

The Sea raged, "He would not lie like that, defenseless in men's hands."

The Star opened her eyes wide. "If God's majesty, or His holiness, or His mystery, or His power were ruler of His love, what would happen to all of us?"

The Sun and the Moon and the Wind and the Sea looked at each other, and then they nodded. "Yes, whatever would happen to us?" For a while they sat and thought.

The Sun spoke first. "He will need my bright light and warmth during the day."

The Moon added, "And my gentle light to guide Him when it is night."

The Wind said, "And my air to breathe."

And the Sea said, "And my water to carry Him from town to town." And in their joy they hugged each other. The Star gazed up at Heaven.

"Well," she remarked, "that is a change of tune, I must say." The others laughed.

"Come," they cried, "let us tell the stars and the trees and the birds and the hills that God has come and saved us!"



Pizarro rose from Spanish peasant to master of Peru before being murdered by his own men.



This drawing details the age, tortilla ration and duties of an Aztec child.



A Maya aristocrat strikes a pose suited to his station in life.



This 15-foot Toltec figure was once a column supporting a temple to the Feathered Serpent god.



Visit the magnificent, mysterious civilizations of

ANCIENT AMERICA

for 10 days free as a guest of



With no model to borrow from, the Maya, Inca and Aztec peoples created cultures that staggered the European imagination. They built temples over 200 feet high, suspension bridges, broad boulevards, steam baths, and cities so striking that Cortés called the Maya Capital, Tikal, the most beautiful in the world. Rising from brutal savagery to high sophistication, the Incas developed the most advanced government of the 16th century. Providing a welfare system for its poor, the country was so rich in gold—"sweat of the sun"—that even fishhooks were made of it. Mathematics, astronomy and engineering went hand in hand with the bloodiest religion ever devised by man...one that called for the sacrifice of at least one still-warm human heart for the success of every enterprise. Tracing each of these cultures from its inception through the arrival of the conquistadors and to the present, *Ancient America* brings all their dazzling splendor alive before your eyes.

80 plates in full color

Here, in gorgeous color, you'll see the jewelry that thrilled the great Albrecht Dürer...the paintings and sculpture that still inspire modern artists...the gold-plated pal-

aces...the majestic cities, some in jungle ruins, others miraculously preserved.

The introductory volume in the GREAT AGES OF MAN series, *Ancient America* was written by Jonathan Norton Leonard, a scholar of twenty years' experience in Latin America. Using the picture-essay made famous by TIME-LIFE BOOKS, *Ancient America* complements a rousing intellectual adventure with more than 140 superb photographs, 80 in color. Instead of the \$7 or \$8 you'd expect to pay, it costs only \$4.95 (\$5.25 in Canada)—and you also receive free an introductory essay, "What Man Has Built," specially written for the series by Jacques Barzun, distinguished scholar and social historian.

Read the book first—decide later

Examine *Ancient America* free for 10 days. If you're not satisfied, return it, and that's that. If you want to keep it, you pay only \$4.95 (\$5.25 in Canada), plus shipping and handling. Then you will receive future volumes in the GREAT AGES OF MAN series at regular two-month intervals—on the same free inspection basis. There's no obligation, so why not mail the coupon today? Or write: Dept. 2301, TIME-LIFE BOOKS, Time & Life Bldg., Chicago, Ill. 60611.

Among other volumes in
GREAT AGES OF MAN:
*Classical Greece • Age of Faith
Imperial Rome*

TIME-LIFE BOOKS, DEPT. 2305
TIME & LIFE BUILDING
CHICAGO, ILLINOIS 60611

Please send me *Ancient America* for ten days' Free Examination and enter a trial subscription to GREAT AGES OF MAN. With this volume, I will also receive a specially written Introductory Guide by Jacques Barzun. If I decide to keep this book, I will pay only \$4.95 (\$5.25 in Canada), plus shipping and handling. You may then confirm my reservation to receive future volumes in the series, sent a volume at a time at 2-month intervals, at the same price of \$4.95 (\$5.25 in Canada). These volumes are also to be sent to me on approval, and I may return any volume within ten days after receiving it, and may cancel my reservation at any time simply by notifying you. If after examining the first book, I do not choose to keep it or become a subscriber, I may return the book within ten days, my reservation for future volumes will be canceled, and I am under no further obligation.

Name _____ (PLEASE PRINT)

Address _____

City _____

State _____ Zip _____

Schools and Libraries: Order Publisher's Library Edition from Silver Burdett Co., Morristown, N.J. 07960. Eligible for Titles I, II funds.

To Bless or Not to Bless

As legislative bodies broaden grounds for divorce and its frequency increases, many Christian churches face new pressures involving the re-marriage of members. In August, a general synod of the Anglican Churches of Rhodesia, Zambia, Malawi, and Botswana followed the example of Canadian Anglicans and endorsed weddings in church for second marriages of divorced persons. The Church of England will soon be under new pressure to change its rule of no church weddings for divorced persons while the first spouse lives. In October Parliament passed a bill making the irretrievable breakdown of a marriage the sole ground for divorce—by consent after two years separation and with or without consent after five years. The votes of the Anglican bishops were divided—a reflection of the fact that some of them have been urging changes in canon law to allow a Christian blessing for marriages of divorced persons. General Convention II did not act on this subject. Presumably it will be on the agenda for Houston.

Refugee Figures Increase in 1969

Political turmoil and war have pushed the world refugee total to 18 million in 1969—a figure that is expected to increase by 3 million annually—and has changed the focus of refugee resettlement from Europe to Africa, Asia, and the Middle East. Though churches are working ceaselessly through such agencies as Church World Service, to which the Episcopal Church contributes, to aid these homeless people, the picture gets increasingly gloomy. New challenges are more pervasive than solutions.

Coffee House Ministry Report

Religious groups operate two-thirds of the 1,200 non-commercial coffee houses in the United States. Half of these are ecumenically operated, according to the recent report of the Coffee Information Service. Beginning in 1965 the Coffee House Movement started in “talk and sing” centers for college students, but more than half of them now serve pre-college teens from Maine to Hawaii.

Organized Religion: An Agenda for the Future

Poverty, racism, and militarism will be the top concerns of church leaders in America for some time according to the findings of a recent conference on the relevancy and future of organized religion, meeting in Hudson, Wisconsin. One of the five discussion groups comprising the conference working units added “environment” to this list. The George D. Dayton Foundation of Minneapolis sponsored the conference which prominent clergymen and lay leaders attended. Episcopal participants included Presiding Bishop John E. Hines and Dr. Peter Day, church ecumenical officer. Dr. Cynthia Wedel, associate director of the Center for Voluntarism in the Institute of Applied Behavioral Sciences, Washington, D.C., led one of the discussion groups (see page 23).

New English Bible Complete

The *New English Bible* has now been completed and the whole work including the Old Testament and the Apocrypha will be published next March according to the Oxford and Cambridge University Presses. A completely new translation, the New Testament portion of the *New English Bible* has sold approximately seven million copies since it was published in 1961. Several editions will be available—the standard edition in one volume, with or without the Apocrypha—and a three volume set consisting of the Old Testament, the Apocrypha, and a revised edition of the New Testament.

Switchboard

Christian reason in what must have been an otherwise chaotic situation.

It seems only fitting that [some of those words be properly credited to their writer, the Rev. Will D. Campbell. Mr. Carr chose well when he read from Mr. Campbell's book, *Race and the Renewal of the Church*, Westminster Press, 1962. . . .

Mr. Campbell is Executive Director of the Committee of Southern Churchmen and publisher of *Katallagete—Be Reconciled*, the Journal of the Committee of Southern Churchmen.

MRS. MARGARET H. HALL
Nashville, Tenn.

Mr. Carr comments:

I did personalize the philosophy of Will D. Campbell and am delighted to give him any and all credit. I have never wanted credit. All I care about is a positive response from the man in the pew towards a solution of the problem.

WHERE TO PUT THE MONEY

I fear Episcopalians are making a serious mistake to propose to contribute to the Black Economic Development Conference headed by Mr. James Forman.

An important way to help Negroes and other poor people is to set up a non-profit corporation to build houses . . . under sections 236 and 237 of the new housing law. The Federal government will pay the entire cost . . . taking back a mortgage for the full amount. The dwelling units are then rented to poor people for 25 percent of their income. . . .

I have written to BEDC to ask if they are doing this anywhere, but have gotten no answer, doubtless because they are not doing so. But a good number of branches of the NAACP have already done so. . . .

Apparently BEDC is a black separatist organization. . . . By no fault of anyone in this generation, we are living together in a racially mixed nation. We must find ways to earn, learn, dwell, work, play, and serve in the armed forces together. . . .

We must integrate Negroes into both jobs and promotion in the larger companies that have a dominating position in our economic life. . . . But black capitalism will inevitably mean chiefly small businesses in predominantly Negro areas. The economic death rate of small businesses is high, and for small businesses in a low income area is likely to be very high plus. Thus frustration rather than integration in jobs and upgrading is likely to result from such efforts.

ALFRED B. LEWIS
Riverside, Conn.

THE EPISCOPALIAN



There are 10,000 of them, living in tents, in Syria. They face a cruel winter of freezing cold, snow and icy winds.

And Christmas is already here.

If these refugees are to survive, many of them, they will need sturdy shelters—2,000 prefabricated huts, at a cost of \$200 apiece.

Some huts are being built on trust, on the hope the money will come in. The Archbishop in Jerusalem begs the whole Anglican Communion to help make sure it does.

Will you contribute? Your gifts to the Presiding Bishop's Fund will bring aid to these and many other homeless people.

What will
happen
to them
when
winter
comes?



THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF

Name _____

Address _____

City _____

State _____

Zip _____

Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.
Contributions are tax deductible.

E-1-70

continuing

FORTH and

The Spirit of Missions

An independently-edited, officially sponsored monthly published by The Episcopalian, Inc., upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

DIRECTORS

Robert E. Kenyon, Jr., President

John H. Leach, Vice-President

Elliott Odell, Vice-President

Arthur Z. Gray, Secretary

Samuel W. Meek, Treasurer

Joseph E. Boyle, William McK. Chapman, Margaret Cousins, L. Philip Ewald, James F. Fixx, Robert L. Hartford, Kenneth W. Hinks, Howard Hoover, Ralph E. Lovencamp, William S. Lea, Elizabeth B. Mason, William G. Moore, Thomas J. Patterson, John W. Reinhardt, Samuel G. Welles, Alan D. Williams, John E. Hines, Ex-Officio

EDITOR-IN-CHIEF

Henry L. McCorkle

MANAGING EDITOR

Edward T. Dell, Jr.

ASSOCIATE EDITORS

Jeannie Willis

Judy Mathe Foley

NEWS EDITOR

Martha C. Moscrip

PRODUCTION EDITOR

Emmaretta Wieghart

COPY EDITOR

Barbara E. Dumm

ART CONSULTANT

Robert Wood

CONTRIBUTING EDITORS

Elizabeth Bussing, John Dillon,

William C. Frey, Barbara G. Kremer,

Mary Morrison, Janis M. Wootten

BUSINESS DEPARTMENT: Louis Windholz, general manager; Walter N. Gemmill, advertising director; Minnie Fry, advertising manager; Helen Kingan, business manager; Edward P. Gilbert, production consultant; Marcia Freedman, circulation manager; Anita Spence, assistant circulation manager.

THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2 The Sun, the Moon, the Wind, the Sea, and the Baby** *by Jennifer Thorpe*
A Christmas tale from India for young and old
- 8 How Can We Recover Our Times of Joy?** *by Harvey G. Cox*
Man, hopefully, is revaluing the qualities of fancy
- 10 Night Watch over Bethlehem** *by A. C. Forrest*
Shepherds still tend their flocks in Judea
- 12 Should We Change the Way We Support the Church's Work?** *by David S. Rose*
One bishop's look at the stewardship snarl
- 15 Rejoice Everyone and Sing with the Angels** *by Dalton Trumbo*
The Christmas story told in American
- 18 Pay As You Grow Parish Hall** *by G. Arvid Peterson*
The old barn-raising idea still works, even in the city
- 23 Organized Religion: Agenda for the 70's** *by Cynthia Wedel*
Discussions and confrontations in Wisconsin
- 29 Music Makes a Great Christmas Tour** *by Edward T. Dell, Jr.*
Be bold. Discover fresh sounds for the season
- 30 Indian Soul** *by Robert F. Capon*
Subject: a new novel about an American Indian

COLUMNS AND COMMENT

- 4** Switchboard
5 Relay
20 Worldscene
25 Changes in the Episcopate
29 Reviews of the Month
32 Calendar of Events
36 Educational Directory
38 So What's New?

THE EPISCOPALIAN, January, 1970, Vol. 135, No. 1, published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage \$1.00 additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1969 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Audit Bureau of Circulations, the Magazine Publishers Association, National Diocesan Press, Associated Church Press, and Religious News Service. Second class postage paid at P.O. Box 1675, Washington, D.C. 20013.

How can we recover

On New Year's Eve we bring out the champagne and paper streamers. The next day we often wonder why we bothered. The author offers some pointers for finding our lost festivity and humanity.

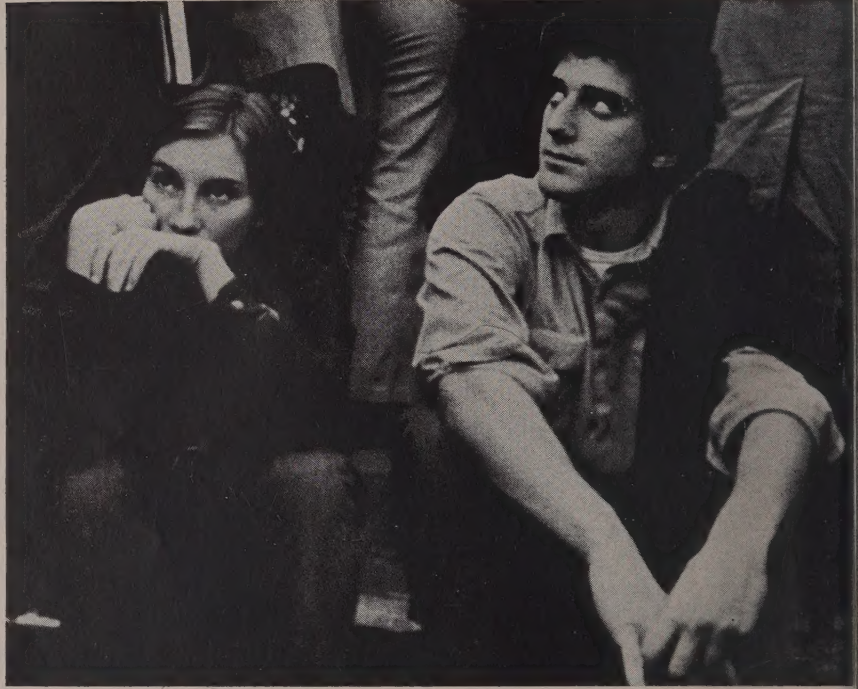
MANKIND HAS PAID a frightful price for the present opulence of Western industrial society. Part of the price has been paid by affluent Western man himself. While gaining the whole world he has been losing his own soul. He has purchased prosperity at the cost of a staggering impoverishment of the vital elements of his life. These elements are festivity—the capacity for genuine revelry and joyous celebration, and fantasy—the faculty for envisioning radically alternative life situations.

The festival, the special time when ordinary chores are set aside while man celebrates some event, is a distinctly human activity. It arises from man's peculiar power to incorporate into his own life the joys of other people and the experience of previous generations. Porpoises and chimpanzees may play. Only man celebrates.

Fantasy is also uniquely human. A hungry lion may dream about a zebra dinner but only man can mentally invent wholly new ways of living his life as an individual and as a species. If festivity enables man to enlarge his experience by reliving events of the past, fantasy is a form that extends the frontiers of the future.

Festivity, of course, does not focus solely on the past any more than fantasy reaches only toward the future. We also sometimes celebrate coming events, and our minds often recreate bygone experiences.

Both our enjoyment of festivity and our capacity for fantasy have deteriorated in modern times. We still celebrate, but our feasts and parties often lack real verve or feeling.



Take, for example, a typical American New Year's Eve. It is a celebration, but there is something undeniably vacuous and frenetic about it. People seem anxiously, even obsessively determined to have a good time. Not to have a date for New Year's Eve is the ultimate adolescent tragedy. Even adults usually hate to spend the evening alone. On New Year's Eve we bring out the champagne and hurl paper streamers. But under the surface we feel something is missing. The next day we often wonder why we bothered.

New Year's Eve vividly energizes both memory and hope. As hoping and remembering creatures, we rightly sense something of unusual symbolic significance about that peculiar magical time when the old year disappears forever and the new one begins. We personify the occasion with a bearded old man and a pink baby. We take a cup of kindness for the past (for "old acquaintance"), we kiss, we toast the

future. The New Year's Eve party demonstrates the vestigial survival of forgotten feasts and rituals.

But the vaguely desperate air lurking behind the noisemakers and funny hats is also significant. We dimly sense on New Year's Eve and sometimes on other occasions, a whole world of empyrean ecstasy and fantastic hope, a world with which we seem to have lost touch. Our sentimentality and wistfulness arise from the fact that we have so few festivals left, and the ones we have are so stunted in their ritual and celebrative power.

Still, we are not wholly lost, and the fact that we still do ring out the old and ring in the new reminds us that celebration, however weakened, is not yet dead.

While festivity languishes, our fantasy life has also become anemic. Unable to conjure up fantasy images on our own we have given over the field to mass production. Walt Disney and his imitators have populated it with

Our times of joy?

virtuous mice and friendly skunks. Low grade cinema and formula TV producers have added banal symbols and predictable situations. But the enfeeblement of fantasy cannot be blamed on the mass media. It is symptom of a much larger cultural debility. Indeed, the sportive inventiveness of today's best filmmakers proves both that it is not the technology which is at fault and that human fantasy still survives in a dreary, fact-ridden world.

What are the reasons for the long, slow decay of festivity and fantasy in the West? The sources of our sickness are complex. During the epoch of industrialization we grew more sober and industrious, less playful and imaginative. Work schedules squeezed festivity to a minimum. The habits formed are still so much with us that we use our new technologically provided leisure either to "moonlight," or to plan sober consultations on the "problem of leisure," or to wonder why we are not enjoying our "free time" the way we should.

The age of science and technology has also been hard on fantasy. We have J. R. R. Tolkien's hobbits and the visions of science fiction. But our fact-obsessed era has taught us to be cautious: always check impulsive visions against the hard data. Secularism erodes the religious metaphors within which fantasy can roam.

Scientific method directs our attention away from the realm of fantasy and toward the manageable and the feasible. True, we are now discovering that science without hunches or visions gets nowhere, but we still live in a culture where fantasy is tolerated, not encouraged. Part of the blame belongs to secularism.

There was a time when visionaries were canonized, and mystics were admired. Now they are studied, smiled at, perhaps even committed. But why should we care if festivity and fantasy now play a smaller role in human

life? Why not simply turn the world over to sobriety and rational calculation? Is anything significant lost? I believe that it is.

In the first place, the disappearance of festivity and fantasy simply makes life duller. They should be nurtured for their own sake.

Further, man's very survival as a species has been placed in grave jeopardy by our repression of the human celebrative and imaginative faculties.

I must also argue from theological premises that man will grasp his divine origin and destiny only if he regains the capacity for festive revelry and the ability to fantasize.

Let me state these three theses as clearly as possible.

(1) Man is by his very nature a creature who not only works and thinks but who sings, dances, prays, tells stories, and celebrates. He is *homo festivus*. Notice the universal character of festivity in human life. No culture is without it.

African pygmies and Australian primitives frolic in honor of the equinox. Hindus revel at *Holi*. Moslems feast after the long fast of *Ramadan*. In some societies the principal festival comes at harvest or when the moon reaches a particular position. In others the anniversary of some event in the life of a cultural or religious hero supplies the cause for jubilation. When festivity disappears from a culture something universally human is endangered.

Man is also *homo fantasia*, the visionary dreamer and mythmaker. If no culture is without some form of celebration, there is certainly none that lacks its share of wild and improbable stories. Fairies, goblins, giants, and elves—or their equivalent—inhabit the imagination of every race. Also, in most societies, one can find legends of a golden age in the past and, in some, stories of a wondrous age to come.

But in recent centuries something has happened that has undercut man's capacity for festivity and fantasy. In Western civilization we have placed an enormous emphasis on man as worker (Luther and Marx) and man as thinker (Aquinas and Descartes).

Man's celebrative and imaginative faculties have atrophied. This worker-thinker emphasis, enforced by industrialization, ratified by philosophy, and sanctified by Christianity, helped to produce the monumental achievements of Western science and industrial technology. Now, however, we can begin to see that our productivity has exacted a price. We have terribly damaged the inner experience of Western man.

We have pressed him so hard toward useful work and rational calculation he has all but forgotten the joy of ecstatic celebration, and play, and free imagination. His shrunken psyche is just as much a victim of industrialization as were the bent bodies of those luckless children who were once confined to English factories from dawn to dusk.

To become fully human, Western industrial man, and his non-Western brothers insofar as they are touched by the same debilitation, must learn again to dance and to dream.

(2) The survival of mankind as a species has also been placed in jeopardy by the repression of festivity and fantasy. This is because man inhabits a world of constant change, and in such a world both festival and fantasy are indispensable for survival.

Festivity, by breaking routine and opening man to the past, enlarges his experience and reduces his provincialism. Fantasy opens doors that merely empirical calculation ignores. It widens the possibilities for innovation. Together, festivity and fantasy enable man to experience his present in a richer, more joyful, and more creative

Continued on page 35

Night Watch over Bethlehem

Join a shepherd in the Judean hills and caves overlooking the town where Christ was born.

EVER SINCE I FIRST SAW the stars hanging low over Bethlehem I have hoped I might some Christmas spend a night out in the hills with one of the shepherds and his sheep.

Last year two nights before Christmas I did.

In the late afternoon I join a shepherd lad and a small flock in an olive grove north of Bethlehem and said to have been planted first by the Romans 2,000 years ago. Later the boy's father arrives.

As the shadows deepen over the orchards of the valleys, the sun glints on the golden rocks of the hills and on some of the high buildings of Jerusalem five miles away. It darkens and grows cold quickly.

Across the valley from us, black spots on the rocky face mark the doorways to caves where poor families live, most of them refugees. Here and there a black goat's hair tent shelters a Bedouin family, and furtive, black haired children play among the sheep and goats. In the morning they may be gone, swallowed up by the wilderness over which they have wandered and into which they have retreated these thousands of years.

My host wraps his cloak around him and looks to the sky. He and the boy lead the little flock to a big cave. We and the sheep enter. My host kindles a fire with dried olive branches. The smoke escapes through a hole in the blackened dome.

While the lambs suckle we and the mother sheep stare into the fire. The shepherd talks about "the olden days," when many shepherds were in the hills, and their flocks were bigger.

"There aren't many shepherds in Bethlehem now. Most of us are refugees and we lost our fields to the Israeli. So most of us have had to go into the tourist business or work in the

olive wood or mother-of-pearl factories. It was better," he adds softly, "in those olden days."

He rises and looks out of the mouth of the cave and beckons me to see "The Manger Star." I go, quickly, wondering. This is something I had not heard about.

A huge neon star has been erected over the Church of the Nativity built above the traditional site of Jesus' birth. I stare, startled.

"It was better before we had electricity," the shepherd says.

The night is moonless and the stars are bright. I do not know whether there is something in the Judean atmosphere, or whether my imagination tricks me, but nowhere in the world do the stars seem so big or hang so low as over Bethlehem.

Dogs bark and howl in the hills and valleys around. Church bells ring from the city. A cannon goes off somewhere and I wonder if it is another bomb explosion. The *Fedayin*, whom the Arabs call freedom fighters and the Israeli call terrorists, have warned they could not be responsible for the safety of pilgrims to Bethlehem. Israel wants Christian tourists and fears a discouraging incident. The *Fedayin* want the tourists to stay away.

"The explosion," my host explains, amused at my fears, "is part of the Muslim festivities that mark the end of *Ramadan*." A sliver of the moon had appeared above the city just before midnight the night before, heralding the end of the month-long Muslim fast. So as sometimes happens, the Muslim feast and the Christian Christmas are to be celebrated almost simultaneously.

My Muslim shepherd tells me that before the 1948 partition of Palestine he had 120 sheep and his own lands. "Now I have only thirteen and a few lambs, and I cannot let the flock get

larger for I have no fields of my own for pasture.

"A shepherd needs about 100 sheep to make a decent living," he explains. He and his sixteen children live in a United Nations refugee camp. Because he works as a U.N. Relief and Works Agency (UNRWA) guard for about \$36 a month, he and his family are not entitled to the UNRWA rations. His children, however, go to UNRWA schools and qualify for medical and other services.

I am dressed warmly for the night in the cave, and Monsignor John Nolan of the Pontifical Mission (the Roman Catholic program for Middle East refugee aid) has lent me a windbreaker. The Holy Land is cold at night at Christmas time. I am a little apprehensive for the wood isn't going to last until morning and there seems no provision for food. My host appears unconcerned.

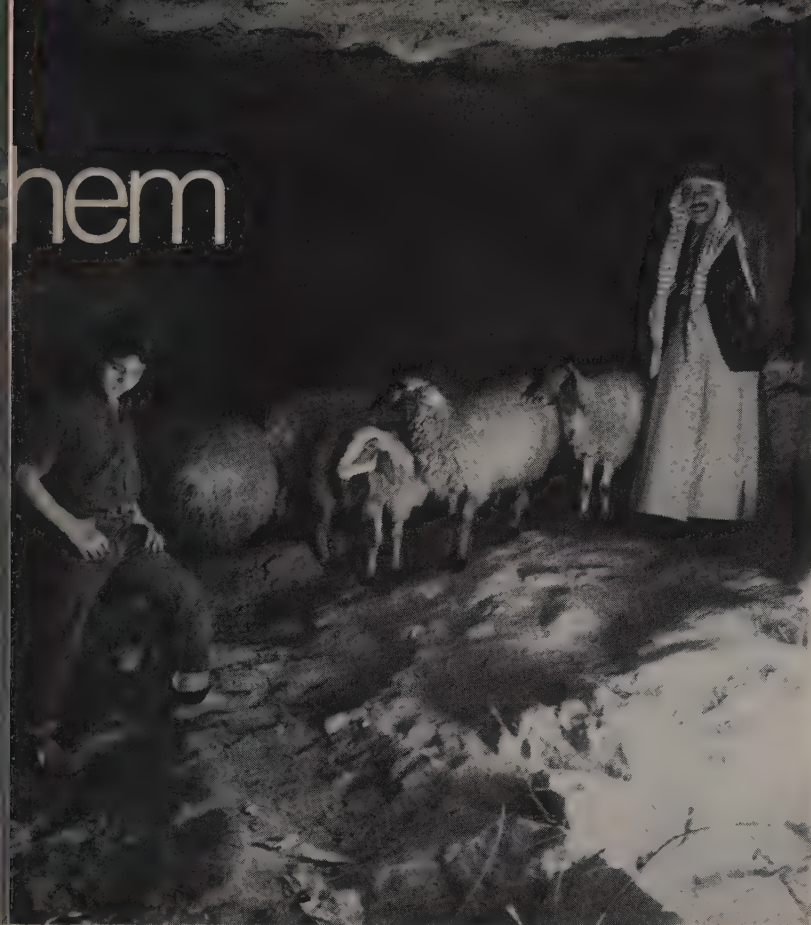
After a long time of conversation, fire and star-gazing, the fire burns down. He and his boy gather up their coats and we leave the cave, the sheep following. The youngster leads them to a fold inside the camp and my host takes me to a neighbor's house. A night in the hills without food is not an Arab idea of hospitality.

Some of the shepherd's friends have gathered for a feast of chicken and rice and fruit in what I was told is "the largest and best house in the refugee camp." They talk, as they always do to strangers, about the Arab-Israeli problem, and their lost lands.

Then in deference to me — they think I must be weary — most of them withdraw. Blankets and sheets are brought in and I am bedded down.

The next morning I squat with my host and two friends on the floor for an Arab breakfast topped off by fresh grapes the shepherd has matured late by covering the vines with a sheet.

nem



The author's Arab friend keeps himself, his son, and thirteen sheep warm in a Judean cave.

parents present to inhibit them, say softly "Shalom," the Hebrew word for peace.

This report may ring strange to those who sing *Silent Night*, *Holy Night* half way round the world from the *Little Town of Bethlehem*. It always seemed so odd God should choose such a time and place to send his Son.

For three centuries after Jesus' birth, Bethlehem was apparently forgotten. Then Constantine became a Christian. Rome was converted, and the Empress Helena built the church over the traditional site of Jesus' birth.

Back then Bethlehem was an insignificant little outpost of the Roman Empire. But Rome has gone the way of men's empires. And others have followed. But His Kingdom knows no boundaries and comes to no end.

Things haven't changed much through the centuries for the children of men. The angels sang then not of the world, but in spite of it. They declared the coming of the Prince of Peace not to say what the world would be like, but to announce that men could find peace in a world where so little peace existed.

For every star that hangs over Bethlehem this Christmas, there are thousands of Jesus' followers who have never seen His birthplace, yet have become loyal citizens of His Kingdom and would die in His service.

A few thousand miles away in an African jungle men of goodwill with a song in their hearts give cups of cold water, dispense drugs, feed the hungry, enlighten minds. And across the world in some frozen northern village they do the same, in the name of the One who was born in the Bethlehem they have not seen.

And in the homes and churches of our own land, may we show faith and joy in His service on Christmas day. And because we know His peace, may we answer His call to share it with those who do not know Him. ◀

Then I hunt up the son who is leading the sheep from the fold back to the pasture.

The Arab world is up early, and it is Sunday. I make my way into town to the Church of the Nativity. The streets are already full of children, donkeys, boats, and cars. Some electricians are still busy with the wiring in Manger Square for lights and television cameras.

A few tourists have already appeared, although their numbers seem modest. I note more Jewish tourists than Christian pilgrims about. "We don't sell many olive wood carvings of the shepherds or the Holy Family," an Arab merchant tells me. "But we are doing a big business in Rachel's tombs." At the edge of Bethlehem Rachel's tomb has been restored and is a prime object of interest for Israeli and other tourists.

Muslims, who have had their Sabbath on Friday, go about their business. Peddlers push carts of fresh Arab bread, fruit, and vegetables. Youngsters sell souvenirs. Christians, formally dressed, are returning from

early worship. Two truck-loads of Israeli soldiers patrol the streets slowly. Older people look away or stare blankly. Arab youths the same age as the soldiers are silent and sullen. The children look interested.

A big American car full of black-suited, clerical-collared clergy pushes slowly through the crowded, narrow street. Little donkeys, weighed down with big men whose feet dangle in the dust, trot along. Some black-gowned Assyrian sisters walk by sedately.

As I make my way through the sights and the sounds of the East, little Arab children, mistaking me for a Jewish tourist, smile, and with no

A. C. Forrest, editor of Canada's *The United Church Observer*, returned last summer from a year as a roving correspondent in the Middle East and Africa.

Mr. Forrest has written several articles for *The Episcopalian*, the most recent of which was on Alan Paton ("South Africa: Wisdom from a Warrior," June, 1969).

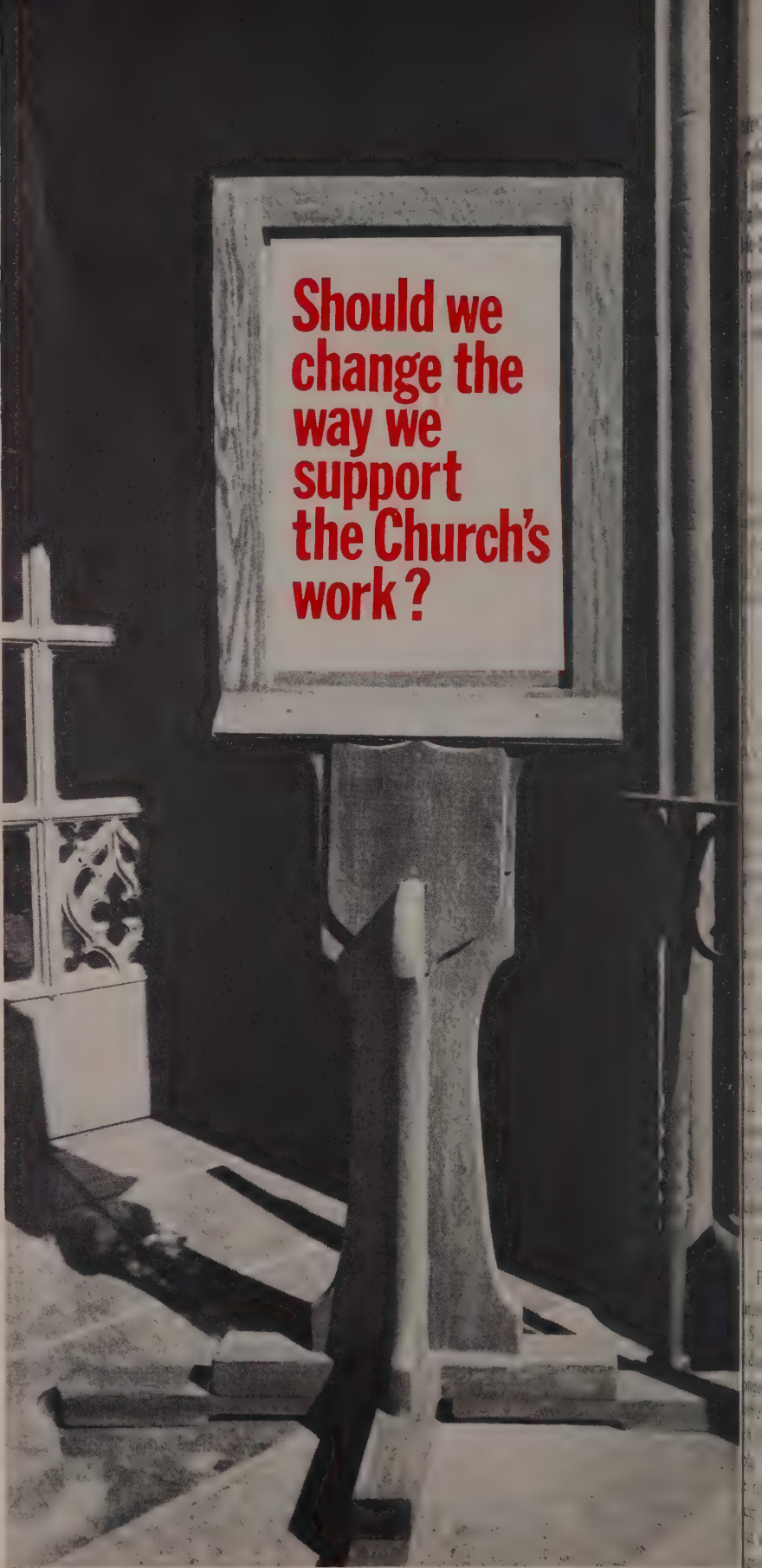
OUR SYSTEM OF CHURCH SUPPORT and budgeting is being steadily and seriously eroded. Church people are not supporting church programs with their money. Whether this is indifference or a result of a deeper unrest, we are recognizing the problem at every level of the church's life.

In my opinion, we should begin to face this issue. We are courageously and painfully looking at our liturgy, our structures, ecumenism, new social programs, the training and fullest use of our clergy, and fresh roles for the laity, yet we have not applied the same energies to this key area of concern. Surely we should also question our method of building our programs and the financial structure of the church.

When we do look, we wring our hands. We blame a failure to communicate. Then we utilize a few of the latest educational techniques, along with the resuscitation of some of the old ones. But, alas, these superficial aids seldom bring more than a momentary reduction in fever, produce at best a limited amount of clarification, or generate a labored enthusiasm.

For example, during the past few years we have tried to gain acceptance of the church's enlarged role in the action arena of social responsibility. But somehow any real or complete break-through has eluded us. We can pinpoint various sources of blame, and all may have a modicum of truth in them, but they are far from the full truth and the problem still pleads for a solution. Nor is the concern limited to specific or controversial programs.

Most indicators warn us that now is the time to implement, by some crea-



**Should we
change the
way we
support
the Church's
work?**

er our present system we are expected to support the total
ch program—local, regional, national, and worldwide.
author, a bishop, proposes that we consider a new system.
advocates, first, setting up assessments to cover the
c costs of operating on all levels as the Episcopal Church.
ond, he suggests a total, unified mission program whose parts
identified by category. Each individual then decides on the
or more categories of the mission program he chooses to support.

fresh approaches, our expression
ssion. Could this not be God's
of directing us to look at this
r straight, quit clutching the old
ods, and dare a more excellent

Selling Less and Less

r current procedure is to de-
at the top policy level, a pro-
a missionary response to God's
nds as this church sees them, and
"sell" it to dioceses and local
egations.

t only does the direction of such
proach seem to be backward in
when we emphasize the impor-
of everyone being in on the de-
making, it also is "selling" less
ess. The fact is, programs can no
be sold from the top. We are
ssing a reversal of this procedure
very side.

stead of the program being
ed down, the people should have
istic part in deciding the mission-
strategy and work of the church.
truth, in our present, frustrating
dure people are not so involved.
are too far removed.

For all or for the few?

rely the most significant message
South Bend, as well as the recent
dian Church's Synod, is that it is
nger regarded as theologically ac-
ble or tenable to take actions
h are thought to be "best for the
le." The world and the church
recognized the validity of the
iple of self-determination.
at where do we show any such
gnition of that principle for the

average communicant in the accepted
concept of determining programs and
their financing?

Increasingly the communicants of
the church are asking this right; and
surely this is good. We must not as-
sume that all these churchmen are
only interested in local maintenance
and preserving the status quo. As
many of them see it, they are being
denied the right to make their own full
and free response to Christ in their
stewardship role. This may be the root
of the sense of frustration they feel.

Here follows one possible solution,
which may or may not have merit.
Actually, there is little in the plan that
is original. In fact, this proposal has
evolved not only from my own wres-
tling for a constructive response to our
need for a new direction, but as a re-
sult of listening to others who are also
seeking answers.

The Cost of Being an Episcopalian

Most dioceses still operate on what,
in many instances, is called the "as-
sessment," placed upon all of their
parishes and missions as a necessary
expense involved in being an Episco-
pal Church.

Then they have a corollary "pro-
gram budget" to which all of their
congregations are asked to pledge. Il-
logically the national church's entire
funding comes out of this latter, ex-
cept for a limited assessment against
each diocese for General Conventions.

Why not the same division of ex-
pense here? Why not list on the one
hand the costs of operating as an Epis-

copal Church at the national, dioce-
san, and parish levels? Why not list,
on the other hand, the total mission
program — national, diocesan, and
parish?

Under such a division, overhead
costs would be fixed and assessed.
This one expense budget would in-
clude everything for ourselves in our
parishes, our overhead.

Further, it would include such ex-
penses on a diocesan level: the cost of
having a bishop, the discharge of his
office, and such diocesan services as
are desired. These might include a
diocesan publication or director of
Christian education, perhaps even a
young peoples' camp—for, after all,
this is for your own children.

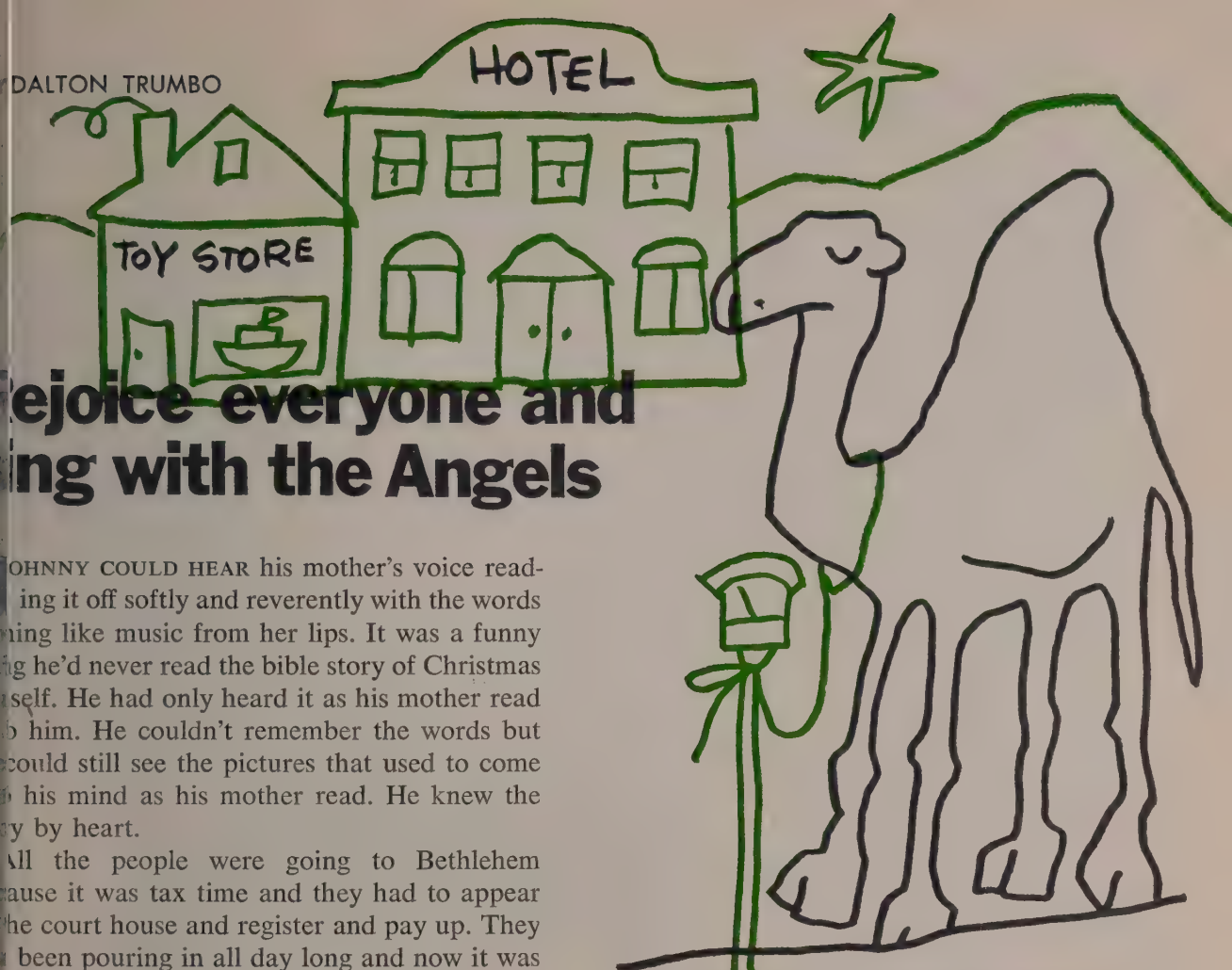
This expense budget would also in-
clude, in the national church, the Pre-
siding Bishop's salary, operational
costs and all the administrative serv-
ices we require on a national level.
The difference in this type of budget
is that it would be realistically inclu-
sive, acknowledging and taking in all
our basic maintenance. Except for
horizontal tabulation it would not vary
basically from the old red and black
duplex envelope plan.

The Cost of Being a Christian

Our service to ourselves and our
service to others are fundamentally
different.

The mission program, which is a
primary reason for our existence as
a church organization, would be all
inclusive. It would embrace all our
current programs totally integrated—
national, diocesan, local, and ecu-
menical. As with the first, the expense

By David S. Rose



Rejoice everyone and sing with the Angels

JOHNNY COULD HEAR his mother's voice reading it off softly and reverently with the words coming like music from her lips. It was a funny thing he'd never read the bible story of Christmas himself. He had only heard it as his mother read to him. He couldn't remember the words but he could still see the pictures that used to come to his mind as his mother read. He knew the story by heart.

All the people were going to Bethlehem because it was tax time and they had to appear at the court house and register and pay up. They had been pouring in all day long and now it was night and the town was filled. Among those coming in was a man by the name of Joseph who was a carpenter in the town of Nazareth.

Joseph had to do a lot of chores before he could start out and Mary his wife was pregnant and couldn't help him so they were late. It was already dark by the time they came to the outskirts of Bethlehem. Joseph was leading their donkey and Mary, poor wide-eyed girl, was riding on it and hoping they'd get settled soon because she was already feeling her pains and knew they wouldn't have much time. It was her first baby and she wasn't quite sure what to do when the time came.

As soon as they got into the town Joseph began looking for the rounds of cheap rooming houses. He wasn't much of a success at making money and he only had enough to pay their taxes and one month's rent. They went from rooming house to rooming house with Mary getting more frightened as her pains increased but the rooming houses were all filled because there were plenty of poor people even then and they had all beaten Joseph

to the bargain places. Finally they counted their money and Joseph decided they would try the hotel. They could get a back bedroom and maybe he could do a little work around the place in the morning if their money didn't quite stretch out.

But the hotel was filled, too.

Then Joseph began to talk very seriously to the hotel manager. See here, he said, I've come a long way and I've got my wife with me and she's going to have a baby. Look at her out there on the donkey. You see she's just a kid and she's scared. She shouldn't have come in the first place only I couldn't leave her alone and I couldn't get anybody to stay with her overnight because they're all here paying their taxes. I've got to find a place for her to sleep and that's all there is to it.

The hotel manager looked out into the darkness and saw Mary's white anxious face there. She's a pretty kid he thought and scared, too, like her husband says. It'll be an awful mess if she had a baby on the premises. People who can't afford them shouldn't have babies anyway but what are you going to do about it? All right he said to

Rejoice Everyone and Sing with the Angels

Joseph I guess I can find a place for you. See that passageway over there? Well go right on through it and you'll come to the barn. There's a manger at the far end. I'll have one of the boys throw down some hay and it'll be comfortable. I don't mind telling you I hope very much she doesn't have her baby here tonight because it'll upset my guests if she screams and they're all very high-class people including three Roman congressmen. But go ahead.

Joseph said thanks and started off toward Mary. Oh I almost forgot yelled the hotel keeper after him don't light any fires out there in the barn because in my insurance it says they're forbidden and I can't afford to have my insurance cancelled. Joseph hollered that he would be careful and the hotel keeper went back into the warm and stood in front of the fire and thought it's a shame people having kids all over the place it's good and chilly tonight too I do hope she doesn't make a fuss.

Back in the manger Joseph lighted a lantern and fixed up a nice bed on the hay and Mary lay down on the bed and had her baby. It was a boy. They wrapped it up in a blanket they had brought especially for it and Mary who was a good strong girl held the baby real tight against her. I was almost sure it would be a boy she said to Joseph. What are we going to name it? Joseph asked her. I think I would like to name it Jesus she said. She looked quickly down at the baby and back to Joseph the fright all gone from her eyes and a smile on her lips.

But Joseph staring down at the two of them didn't smile. Mary noticed this and said Joseph what's the matter you don't look happy it's a fine baby look at its chubby hands why don't you smile? And Joseph said there's a light around the head of our baby a shine that is soft like moonlight. Mary nodded as if she weren't a bit surprised and said I think there must be a light like that around the heads of all newborn babies they're so fresh from heaven. And Joseph said in a kind of sick voice as if he had suddenly lost something there's a light around your head too Mary.

Out in the hills beyond Bethlehem a sheep herder was trying to get a little rest. The sheep were all lying down and there had been such a hub-bub in Bethlehem from so many people com-

ing from all directions that he was sure the wolves were scared back into the hills so there wasn't a risk in him getting forty winks. He lay there sleeping when suddenly he woke up with a shining on his face. For a minute he couldn't see a thing because he was blinded by starlight. When he finally got himself organized he saw a star hanging low in the sky over Bethlehem, a star so near you could almost reach out and touch it and so bright it lighted the whole town. The walls and the house-tops of Bethlehem stood out sharp and clear and white and on the hillside around him he could see his sheep like little lumps of silver against the earth.

Then he heard sounds on the road and looked off to the left. Coming around the foot of the hill where the road turned into Bethlehem were three camels with three-riders. The sheep herder could tell by their clothes that they were out-of-state men of some kind. He could see the silver decorations of their saddles reflecting back the light of the star over Bethlehem. He watched them for a minute thinking that they looked pretty well off to have to pay taxes and then he heard the music. The air was filled with angels singing in the starlight. This night they sang in the town of Bethlehem there is born a little baby who shall be the saviour of the world. He is the prince of peace and the son of God and his name is Jesus. Peace on earth and good will toward men. Rejoice everyone and sing with the angels for this night a saviour is born. Peace, peace, peace on earth and good will toward men.

The sheep herder who was not used to angels singing in the sky above the place he worked at so knew it must be some kind of a miracle. He got down on his knees and lowered his head in prayer. He didn't look up for a long while even though he was afraid that all the noise might startle his sheep and cause him to spend half the night rounding them up again.

Away off in Rome a man in a palace stirred from his sleep. He almost awakened and then drowsed off again wondering in his dreams why he was so nervous. In the manger in Bethlehem Mary listened to the angels and didn't seem to feel any happier than when she first saw her child. She stared right through the wise men who had come with their presents. She hugged her baby closer. Her eyes were filled with pain and fear for the little baby.



The year Pamela Benjamin was caught smoking in the gazebo—almost no one was paid a pension...

If you watch TV, you know Pamela's descendants have "come a long way." So, too, have lay men and women who work for the Episcopal Church. Today there is a Lay Pension Plan tailored specifically to their needs by the Church Life Insurance Corporation. This plan has many advantages for you as a Church employer, as well as for your employees. It offers you stability of cost. Except in unusual circumstances, the cost remains a constant percentage of the worker's salary from enrollment to retirement. It assures your employees a *retirement income* based on salary immediately preceding retirement rather than average salary. This makes a major

difference in retirement income. If an employee moves from one church employer to another, he can transfer benefits without losing credit for years of service.

When you look closely at the Church Life Lay Pension Plan that we are prepared to recommend for your parish, diocese, or church organization, you will see for yourself why this plan *is the one best answer to your needs and the needs of those who work for you.*

For more information mail the coupon below today. If you prefer to talk about details, telephone collect 212-661-6700.

CHURCH LIFE INSURANCE CORPORATION

800 Second Avenue at 42nd Street
New York, N.Y. 10017

A Contributing Affiliate of THE CHURCH PENSION FUND

CHURCH LIFE INSURANCE CORPORATION
800 Second Avenue, New York, N.Y. 10017

We would appreciate more detailed information on the Church Life Lay Pension Plan.

Name _____
Organization _____
Address _____
City _____ State _____ Zip _____

Pay as you grow Parish Hall

THE REV. CANON THEODORE R. GIBSON was a rights activist long before civil rights was a national issue. He got seats for blacks in the front of Miami buses and risked prison to preserve the NAACP's right to its membership secret. But during the battle he became a stranger to his own congregation.

His Christ Church parish, located in a black ghetto of the otherwise affluent Miami suburb of Coconut Grove, needed to replace a worn out parish house which had also served for years as a community center. Father Gibson saw the need as an opportunity to reunite his congregation.

"I could have gone outside to get the money," he said. "I used professional fund raisers and exerted my political influence to get the job done quickly and painlessly. Instead I told my people, 'I don't want your money, I want you!'"

Building the new parish house was like an old-fashioned barn raising. Masons, carpenters, painters, electricians volunteered to work on Saturdays; while the ladies cooked meals. Those who could not offer labor contributed ingenious fund-raising schemes to gather the needed \$90,000. Members organized bazaars and contests, one of which was a competition for the oldest and best teacup in the community. A bus tour of Key West and refreshment sales added to the treasury. Sunday offerings increased, volunteers combed the community for gifts, and a monthly tithe was instituted.

Christ Church's parish house is now operational, though not complete. It was designed in three stages so it can be used while additions are made as the money is raised. The structure is an L-shape attached to the existing church and consists of an office, a meeting room, and a large open hall for dances, dinners, public meetings, and school productions. It is open to any community organization. The work is nearly finished and the last step on Father Gibson's agenda is additional land for a parking lot and a basketball court.

Working on the building, watching parishioners throw themselves to the task, has renewed Father Gibson's faith. Pride among members is high because of hard work and sacrifice, and above all because the results of that sacrifice stand there before them in a beautiful building.

—G. ARVID PETERSON





edore Gibson (above right), consults one of his volunteer worker-parishioners on finish details in the parish house.

WORLDSCENE

State of the Church: Prayer Is Needed

Because of "the gravity of the situation" in church and nation, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, called his diocese to a day of prayer which was held December 2.

The Bishop's call said: "Increasing polarization is taking place within the church as well as within our nation on many vital issues involving the Episcopal Church in our country. Christians are at odds with one another and the spiritual climate is not good.

"Many of our people are elated by the actions which General Convention took at Notre Dame; many on the other hand are angry and hurt. Some are leaving the church because they sincerely feel that the church is too involved in the power struggles of our time; others are leaving because they believe that the church is not involved enough. . . . There is enthusiasm about liturgical renewal and reform on the one hand and massive resistance to change on the other."

Bishop Bloy asked that everyone worship corporately on December 2, that there be celebrations of Holy Communion with special intentions for peace and reconciliation, and that churches remain open the entire day.

"We need this day of reflection and mediation deeply. It may help many of us to hear anew what God is saying to His Church above the noise and contemporary strife."

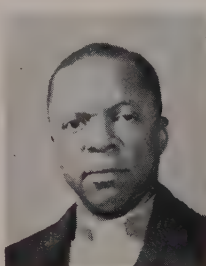
Bishop Brown Slain In Liberian Office

The Rt. Rev. Dillard H. Brown, American-born Bishop of Liberia, was fatally shot by a gunman in Monrovia, Liberia, November 19.

The intruder also shot the bishop's secretary, Patricia Newiss, and killed the diocesan business manager, Claude Nadar, a Lebanese.

Justin M. Obi, a Nigerian and former chemistry professor at Episcopal Cuttington College, Suacoco, Liberia, was held in the shootings. Early investigations failed to reveal a motive for the murders.

A native of Marietta, Ga., Bishop Brown graduated from Morehouse College, Atlanta; the University of Southern California; and General Theological Seminary, N.Y. After his ordination in 1941, he served churches in New York, New Jersey, and Washington, D.C., until his election to be Bishop Coadjutor of Liberia in 1961.



Bishop
Brown

Installed as diocesan in 1964, Bishop Brown had been active in youth and social work in the United States. In Liberia he built the Dunbar regional elementary "feeder school" in Cape Palmas and began Trinity Cathedral, now nearing completion in Monrovia.

According to Bishop Leland Stark of Newark, Liberia's companion diocese, Bishop Brown had a "great influence" on the people and government of Liberia. He was a close friend of Liberian President William V. S. Tubman who spoke in honor of Bishop Brown at a memorial service in Monrovia. Interment was on the grounds of Bromley Episcopal Girls School, Bromley, Liberia,

November 23.

Bishop Brown is survived by his wife, Sarah Ross, and two daughters—Virginia, in Los Angeles, and Ann, a student at Lake Forest, Ill.

The Rt. Rev. J. Brooke Mosley Jr., Deputy for Overseas Relations, was in Liberia at the time of the tragedy and will remain for the immediate future. The Rt. Rev. Alfred Voegeli, exiled Bishop of Haiti, has been asked by Presiding Bishop John E. Hines to serve Bishop-in-charge and is leaving for Liberia as soon as possible.

Survey Shows Low Clergy Salaries

The financial status of white ministers in 20 denominations is worsening, not getting better, a new survey of 7,990 parish ministers shows. Half the 57.9 percent of ministers replying to the survey, sponsored by the National Council of Churches, earned less than \$8,037, including house allowances, in 1968.

Of the median income, 76.4 percent was in cash salary, 17 percent in housing, 4.9 percent in utilities and 1.7 percent in fees.

This survey shows that the Episcopal Church had a median clergy salary and allowances of \$8,037, which placed it fourth on the salary scale, following the Unitarian Universalists, the United Presbyterian and the Reformed Church in America, in that order.

More ministers' wives are finding it necessary to work than ever before—40 percent of them are, double the number who worked in a similar 1963 survey.

The survey also showed that ministers' income in 1968 was less than the medium income of all U.S. males in 1967, when comparing those with comparable educational levels. Min-

isters are not only low in income, the survey found, but receive increases at a slower rate.

Though the median clergy salary, as reported by the survey, is about \$4,000 lower than a chemist with a comparable education, the survey found that only one in 20 ministers said he was thinking of leaving the ministry to secure a higher income.

"The willingness of dedicated men to live with an unsatisfactory situation appears in these data," the Rev. Edgar W. Mills and Miss Janet F. Morse, who conducted the survey, said. "The 'commitment-in-spite-of' may not last indefinitely, however, when one-fourth of a nation's clergy regard inadequate income as a serious problem."

Who Goes There?

On All Saints Day at Trinity Church, Redlands, Calif., the children processed dressed as various saints. The Rev. Robert Larkin identified each one for his congregation.

The rector, who represented St. Nicholas, recognized St. George, St. Anne, and several others. Then he pointed to a small figure wearing a dog's mask. "And who might this be?" asked the rector.

The little boy said, "I am St. Bernard."

First Check Goes To NCBC from Fund

The General Convention Special Offering for the National Committee of Black Churchmen (NCBC) totalled \$45,125 in cash on November 21. Pledges to the NCBC fund total \$91,890, 45 percent of the \$200,000 goal.

In mid-November the Episcopal Church forwarded a check for \$43,000 to NCBC. Executive Council Treasurer Lindley M. Franklin, Jr., says money will be periodically turned over to NCBC as it comes into the Episcopal Church Center.

- Money received for the National Committee for Indian Work fund of \$100,000 totalled \$6,534 in late November; the pledged amount was \$15,000.

- Twenty-one domestic dioceses have not yet contributed to the NCBC fund. Six dioceses—Pennsylvania, Olympia, Virginia, Atlanta, Florida, and Southwestern Virginia—have either met or surpassed their pledged figures.

- The Rev. Metz Rollins, Executive Director of the NCBC, acknowledged the Episcopal money "as a concrete expression of the Episcopal Church's commitment," but said no timetable for turning over funds to the Black Economic Development Conference (BEDC) had been set as of late November.

- NCBC at a four-day, annual meeting in Oakland, Calif., in mid-November joined BEDC, the Interreligious Foundation for Community Organization (IFCO), and the Southern Christian Leadership Conference (SCLC) to present a united front to press for reparations payments from denominational bodies.

The 400 churchmen attending the NCBC meeting agreed to form the coalition which will be governed by a national coordinating committee headed by Dr. Charles S. Spivey, executive director of the National Council of Churches (NCC) Department of Social Justice.

The move also designated roles to each of the four organizations: IFCO will fund, train, and evaluate black community programs; BEDC will plan economic development and implement the objectives of the Black Manifesto; and NCBC will continue to mobilize black churchmen "for political pressure on the structure of white power in the churches." The SCLC is expected to provide organizing expertise in the South.

New Paths Into the Church

Two infants on opposite sides of the Atlantic helped make ecclesiastical history recently by being principals in two new Anglican forms of reception into the Church.

► Sean Lampert, four-month-old

son of Mr. and Mrs. Richard Lampert, Cambridge, Mass., was the first infant to be baptized, confirmed, and to receive the Holy Communion in one ceremony according to a new, proposed Episcopal rite.

Usual current practice is to baptize in infancy, and confirm when the child is past 10 years of age, after which he can receive the Holy Communion. The new initiatory service, which will be proposed for trial use at the 1970 General Convention, combines Baptism and Confirmation in one rite and calls for immediate admission to the Holy Communion.

The Massachusetts service, presided over by Bishop Anson P. Stokes, Jr., and Bishop Coadjutor John M. Burgess, was part of a diocesan liturgical conference. The service structure follows the normal pattern in the early Church and has been continuously practiced by the Eastern Orthodox.

The new Episcopal trial initiatory service was published by the Standing Liturgical Commission on Dec. 20, 1969. Associated Parishes, a voluntary organization dedicated to liturgical reform and co-sponsor of the Massachusetts gathering, has announced a national conference on the proposed rite for all diocesan liturgical committee chairmen on Jan. 26-27, 1970 in Cincinnati, Ohio.

► In England baby Matthew Rowntree was the first infant the Rev. Christopher Wansey, Vicar of Royden, has admitted to the Church of England as a Catechumen (one who is preparing for membership), according to a new substitute rite Mr. Wansey has written as an alternative to the Baptism service.

Mr. Wansey prepared the service for those Christian parents who do not wish to make religious decisions

January 25 Is Seminary Sunday

The Episcopal Church's 12 national institutions for theological education will begin, in late January, their annual request for funds to make ends meet—budget ends, that is. Because of inflation their costs are rising faster than ever and their normal sources of income—tuition, endowments, and large individual gifts—are covering less and less.

Each parish and mission is asked to set aside a day devoted to the seminaries' needs. The traditional date for Theological Education is that Sunday nearest the Feast of the Conversion of St. Paul. This year the day is January 25. Your own parish or mission will have set its own day for the observance. Read your parish bulletin for time and offering destination.

WORLDSCENE

for their infant children. For still other parents who are not active churchmen, Mr. Wansey offers a service of presentation and naming of the child, without vows, which puts the child's name on the parish roll.

Children so dedicated and presented are free later to make their own religious decisions, according to Mr. Wansey.

South Africa Drops U.S. Bank Credit

Approximately six months after the Executive Council of the Episcopal Church decided to withdraw its accounts from a consortium of banks which extend credit to South Africa, that country has announced it will not renew the controversial bank credit.

Preliminary steps had been taken by Executive Council Treasurer Lindley M. Franklin Jr., to withdraw accounts from Chase Manhattan, Morgan Guaranty Trust Company, and First National City Bank when the South African government made its announcement.

Executive Council's finance committee decided on May 23 that Episcopal money should be withdrawn if the banks were still involved in the revolving \$40 million credit arrangement with South Africa at the beginning of 1970 (see *July, 1969*). After announcement that South Africa was terminating the credit agreement, Presiding Bishop John E. Hines said the Episcopal Church's efforts to shift its accounts would be abandoned.

Chaplains Ask Fair Prisoner Treatment

The General Commission on Chaplains and Armed Forces Personnel, a religious agency supported by 35 U.S. denominations, recently forwarded a resolution to the Prime Minister of North Vietnam asking that country for humane treatment of prisoners under the Geneva Accords.

The chaplains specifically asked for: 1) publication of the names of prisoners; 2) prompt exchange or release of sick and wounded prisoners; 3) free exchange of mail between prisoners and their families; and 4) permission for Red Cross visits to

prison camps. The American Red Cross recently passed a similar resolution.

The Department of Defense now lists 413 officers and enlisted men and 918 others missing and believed captured by the North Vietnamese.

The Red Cross urges private individuals to make direct appeals to Hanoi by writing to: Office of the President, Democratic Republic of Vietnam, Hanoi, North Vietnam. The postage rate is 25¢ for a letter under one-half an ounce.

► Colorado Episcopalians are launching a letter-writing campaign, authorized by the Diocesan Convention, to induce the government of North Vietnam to respect the rights of military prisoners. Bishop Edwin B. Thayer is writing to all bishops of the Episcopal Church asking their participation.

Churches Host Peace Marchers

A quarter of a million people went to Washington, D.C., on November 15 to participate in the largest peace rally ever held in the capital and to register an opinion that troops be withdrawn from Vietnam at a faster pace. Marchers—mostly young, but with a broader age representation than previous demonstrations—began the demonstration on Thursday, November 13, with a March Against Death.

Clergymen and seminarians of many denominations led the march which was organized by The New Mobilization Committee to End the War in Vietnam, a loose coalition of businessmen, clergymen, youth, and peace groups commonly called "the Mobe."

The Mobe made arrangements for four downtown Washington churches to serve as hospitality and registration centers. St. Mark's Episcopal Church, one of the four, had never been involved in a demonstration before, but the vestry voted to allow the church to be used. It set two conditions: 1) that the Mobe furnish a \$3,000 bond to cover possible damages; and 2) that two members of the congregation be present in the church around the clock.

As it turned out there was little damage, though crowds who came

for coffee and sandwiches furnished by the Mobe and served by St. Mark's, sometimes numbered 1,000. "And at least 10 to 15 people from the congregation were here many hours of the day," the Rev. Jo Tartt, Jr., St. Mark's curate, reports.

The church stayed open a total of 72 hours and demonstrators helped clean up the mess Saturday night in time for Sunday's 8:00 A.M. service.

"There was little opposition from the congregation in terms of the protest or the war issues," Mr. Tartt reports. "I think one of the most exciting things about our participation was that the people who came



Bishop Paul Moore (right) joins in an interreligious liturgy for peace at Washington National Cathedral.

through our doors were mostly people who had given up on the church. There was wide-eyed surprise and appreciation that the church was doing this sort of thing."

St. Mark's ended up with a thank-you note from Washington's Mayor William Washington and 700 loaves of left-over bread which they donated to Headstart and Goodwill Industries.

Another Washington church, St. Stephen's and the Incarnation was the demonstration headquarters for the Episcopal Peace Fellowship and the National Committee to Repeal the Draft.

On Thursday a group of 40 bishops, priests, and laymen left St. Stephen's to hold a mass for peace in the Pentagon. All participants, including Bishops Daniel Corrigan and Edward Crowther and the Revs. Malcolm Boyd, William Wendt, and Barry Evans from St. Stephen's, were arrested for "obstructing corridors" and fined \$25. Their trial is set for January 14.

Organized Religion: Agenda for the Seventies

AGENDA FOR THE FUTURE was the legend on the button. All participants wore them to be recognized by the welcoming committee at the Minneapolis Airport. And "Agenda for the Future" was the goal of a three-day conference of religious leaders, held under the auspices of the Dayton Foundation about thirty miles from the Twin Cities.

For someone like myself, used to penny-pinching, church-sponsored meetings, it was fun to attend one where every need had been foreseen and provided for. In return for this care, we worked hard from 8:00 in the morning to 10:30 at night.

The other—and major—title of the conference was "The Relevancy of Organized Religion." Most of us represented some form of organized religion—Roman Catholic, Jewish, or Protestant. No Eastern Orthodox were present, but we never learned whether they had been overlooked or invited and couldn't come.

To add some spice to the mixture of religious "organization men" (and women), a few came whose status in religious organizations is less clear.

They included:

► **Bob Powell**, a recent president of the National Student Association.

► **Dr. Charles Davis**, the English Roman Catholic priest who left the church and renounced his order a couple of years ago.

► **Dr. James Shannon**, former auxiliary bishop of the Roman Catholic Church in Minneapolis, and now vice-president of St. John's College, Santa Fe, N. M.—a secular college despite its name.

► **Mrs. Paul Wexler**, formerly a nun and president of a Roman Catholic college in Missouri.

Others took pleasure in announcing themselves as "not part of the establishment," such as **Dr. Leon Jick**, dean of students at Brandeis University; **John Cogley** of the Center for the Study of Democratic Institutions in Santa Barbara, Calif.; and **Mrs. Morton Phillips** of Minneapolis, better known as "Dear Abby" of newspaper column fame.

Dr. Eugene Carson Blake, General

Secretary of the World Council of Churches, presented the first major paper. He set a useful, worldwide context for the subsequent discussion. Charles Davis played provocative variations on the theme that most organizations and institutions tend to become corrupt because they neglect their real purpose while protecting the institution. He accused the Roman Catholic Church—especially the Vatican—of being a prime and tragic example of this, thereby falling into the sin of idolatry.

The Rev. **Andrew Young**, the attractive and extremely able young "second-in-command" in the Southern Christian Leadership Conference, took a middle ground on "hopefulness" about organized religion. He told of the important part it had played in his own life, and also his discouragement with much that he sees today.

Mr. Young tried to raise the sights of religious leaders beyond concern for the individual, or for the church as organization, to community, national, and world needs. Because he knows the churches well, he said they probably could not be prophets—in the vanguard of change—but that they should support those in groups in society who are trying to initiate change. He admitted that even so modest a role would be a risk for the church, but that such risk could lead to rebirth and new relevance.

During the discussion following this paper the Rev. **Leon Sullivan**, the brilliant organizer of the Opportunities Industrialization Centers in Philadelphia, lashed out bitterly at the group for the failure of the "white" church to be interested in or to support such an activity by black church leaders.

The Rev. **Andrew Greeley**, a sociologist and the program director of the National Opinion Research Council in Chicago, read the paper I found most useful. His first point—that organized religion is in no more trouble today than it has been in many periods in history—was soundly disputed by many in the conference, although I believe he is right.

He said the effectiveness of organ-

ized religion depends upon its ability to read the signs of the times. He listed five such signs of our era: 1) the quest for meaning; 2) the quest for community; 3) the need to understand human sexuality; 4) the thirst for the mystical and non-rational in life; and 5) the need to develop humane organizations.

Rabbi **Marc Tanenbaum** presented a provocative analysis of the problems of organized Judaism in the United States today, stressing especially the problem of keeping Jewish youth in any communication with the synagogue. He had a three-point summary, which several others suggested could apply to Christianity equally well. As Rabbi Tanenbaum put it:

1) The Jewish community is over-organized to cope with old issues and underorganized to face new situations.

2) The Jewish community is terribly underorganized to face the youth culture.

3) The Jewish community is terribly underorganized in providing effective vehicles for serious Jewish participation in American society and in world problems.

If you substitute *Christian* or *religious* for the word *Jewish* in these three statements, they summarize much of the feeling of the conference.

On the final morning, five small discussion groups presented reports. These contained many useful and creative suggestions of things the religious community might do—especially with more effective coordination of Roman Catholic, Protestant, and Jewish efforts. Some, but in my judgment not enough, emphasis was placed on the urgent need to articulate a clear theological basis for religious involvement in worldly problems.

As so often happens these days, however, discussion of the group reports was thwarted by the presentation of a resolution by a small group calling themselves the Radical Caucus. They claimed their resolution summed up the consensus of the conference and should be adopted.

Much of what they said did reflect the conference discussions. But they

Continued on next page

ALTAR CANDLES

... as perfect a symbol as a candle can be

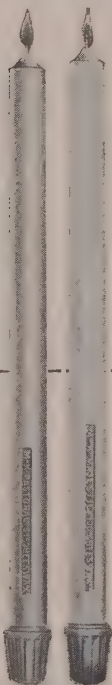
In keeping with the highest traditions of the Christian Church, Emkay produces quality Beeswax and Stearine altar candles skillfully crafted from the finest materials.

Available with plain or self-fitting ends, each Emkay Beeswax Altar Candle is marked with the Emkay guarantee of beeswax content, brand name and trademark.

Always uniform in beauty, smoothness, color and performance ... Emkay Altar Candles are truly worthy of their use as symbols of the "Light of Christ."

Use Emkay and be assured of complete satisfaction.

MUENCH-KREUZER CANDLE CO., INC., Syracuse, N.Y. 13201, Tel: 315/471-6147



Emkay Quality

Send in the coupon for further details and a free catalog of Church candles and accessories.

MUENCH-KREUZER CANDLE CO., INC.

DEPT. F-170, SYRACUSE, N.Y. 13201

☐ Please send new catalog with details on Emkay's complete line of Church candles and accessories.

☐ Please have representative call.

Name.....

Address.....

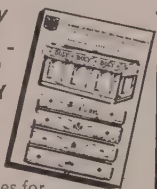
City.....State.....Zip.....



Inspirational Beauty CUSTOM-DESIGNED VESTMENTS

for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

KNIGHT TRAVEL SERVICE

Proudly presents

DIRECTED TOURS

June 29 - EUROPEAN TOUR featuring the Passion Play Oberammergau, Germany.
22 and 32 days - Directed by Mrs. Knight
August - AROUND THE WORLD TOUR featuring EXPO '70 and Passion Play Oberammergau.
22-32-46 days - Directed by Mrs. Knight

Write to our office for brochures and rates for our Directed Tours and also all advertised Wholesale Tours for 1970.

KNIGHT TRAVEL SERVICE

111 Jackson St., West Jefferson, Ohio 43162

Organized Religion: Agenda for the 70's

included a number of very specific recommendations which had not been discussed and ignored others which had.

The result: another "confrontation," with the young radicals accusing anyone who did not agree with them of having "sold out" to institutional self-preservation and others trying desperately to find a way to achieve a reasonable consensus. All did agree that our time and the Dayton Foundation's money would have been wasted if we went home with no tangible plan to follow up on the conference.

No one wanted to set up a new organization—we already have far too many. We made a request to the Foundation to fund a small "continuation committee" which would meet to transmit the recommendations to existing or newly formed groups able to translate them into action.

Since leaving the conference I have tried to evaluate it. It was certainly stimulating and a good experience for the participants. The "mix" of people—including a number not usually encountered in official church gatherings, brought new insights. The breadth of the subject and lack of a specific task gave a freedom for creative imagination which was refreshing.

These same factors were also negative, however. Participants came from widely varied backgrounds with few common experiences or pre-suppositions on which to build, and time was too short to overcome this. And the lack of sharp focus made it difficult to come to any specific agreements which might make a difference.

The best hope lies in the possibility that the "continuation committee," with the backing of the Dayton Foundation, may come up with some new idea or program or project. Or an individual may have been started on a course of thinking which will result in a fresh approach for churches and synagogues.

The greatest value for me was coming to know several people with whom I plan to work in the future. I will predict that "organized religion" is here to stay, but that the "organization" of the future may be greatly different from that which we now accept, or idolize, or deplore. ◀

Changes In the Episcopate

Current changes in the House of Bishops include one consecration, four elections, one installation, six retirements, and two deaths.

The Rt. Rev. Robert E. L. Strider, retired Bishop of West Virginia, died August 18. The Rt. Rev. Dillard H. Brown, Jr., Bishop of Liberia, was killed in Monrovia on November 19 (see page 20).

The Rt. Rev. George W. Barrett, Bishop of Rochester since 1963, is retiring Jan. 1, 1970. . . . Bishop Barrett, a native of Iowa City, Iowa, is a graduate of the University of California at Los Angeles, and the Episcopal Theological School. Following his ordination in 1934, he served as rector of parishes in California and as chaplain of Pomona and Claremont colleges there, before taking a position as professor of pastoral theology at General Theological Seminary. . . . Bishop Barrett served Christ Church, Bronxville, N.Y., from 1955 until his election to be Bishop of Rochester. A deputy to three General Conventions, Bishop Barrett is the author of several books on the Christian life. After his retirement, he plans to find a secular job in the education field. He is married to the former Dee Hanford.

The Rt. Rev. John M. Burgess, Co-adjutor of Massachusetts, is being installed as diocesan January 17. . . . A native of Grand Rapids, Mich., Bishop Burgess is a graduate of the University of Michigan and Episcopal Theological School, Cambridge, Mass. . . . After his ordination in 1935, he served parishes in Michigan and Ohio before moving to Washington, D.C., where he spent

10 years as Episcopal chaplain at Howard University and later served as a Canon of Washington Cathedral. In 1956 he was appointed Archdeacon of Boston. He was consecrated to be Suffragan of Massachusetts in 1962 and elected co-adjutor in 1969. . . . Twice a deputy to General Convention, Bishop Burgess has served as vice-president of the Overseas Mission Society, as a delegate to two assemblies of the World Council of Churches, and is presently a member of General Convention's Joint Commission on Human Affairs. Bishop Burgess is married to the former Esther Taylor.

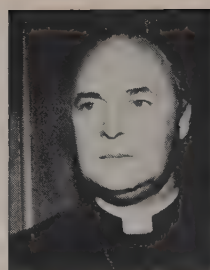
The Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida since 1961, has been elected Bishop of the new Diocese of Southeast Florida. . . . Born in Greensboro, N.C., Bishop Duncan is a graduate of Emory University and the School of Theology, University of the South. After his ordination in 1939, he served parishes in Georgia and Florida, and spent six months in South Africa as an exchange minister in 1961. . . . Bishop Duncan has been a deputy to four General Conventions. Often involved in work with the aged, he chaired a Province IV Department of Christian Social



Bp. Barrett



Bp. Burgess



Bp. Duncan



Bp. Gesner



Bp. Hanchett



Bp. Hargrave



Bp. Horstick



Bp. Louttit



Bp. Mason



Bp. Reeves



Mr. Smith



Bp. Stokes

People Make WORD TOURS Different.



CARIBBEAN CRUISE
INCLUDING ST. THOMAS AND HAITI

JUNE 13-20, 1970

ENJOY A FULL WEEK OF SUN, FUN,
STUDY, AND RECREATION WITH
THESE CHRISTIAN LEADERS:

KEITH MILLER
KEN CHAFIN
BRUCE LARSON
BEN C. JOHNSON
LOUIS EVANS, JR.
JARRELL McCRACKEN

Or choose one of
these exciting
WORD TOURS:

Around-the-world
comparative religion
study.

July 4 to August 7.

ROSALIND
RINKER

The Reformation
Tour of Europe.

July 7 to 28.

BISHOP
CANNON
LOREN
YOUNG

The Ecumenical
Summer School at
Canterbury.

July 1 to 31.

ARCHBISHOP
OF
CANTERBURY

Student Dialogue
Tour. Russia and
Western Europe.

August 1 to 22.

LAMBERT
DOLPHIN
BILL
SCOTT

From the Far East
to Europe.

July 6 to August 8.

JACK
ROBINSON

For complete information write:

Bill Scott, Director,

WORD TOURS

Dept. 1, Box 1790, Waco, Texas 76703.

Changes in the Episcopate

Relations program for the aged, and was clergy representative for Seacoast Manor retirement home which he helped to develop in St. Petersburg, Fla.

The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota since 1954, is retiring January 6. . . . Bishop Gesner, a native of Detroit Lakes, Minn., is a graduate of Trinity College, Hartford Conn., and General Theological Seminary, New York. Ordained in 1927, he went to South Dakota as Canon Missioner of Calvary Cathedral, Sioux Falls, and served churches in South Dakota and Minnesota before his election to be Bishop Coadjutor of South Dakota in 1945. . . . Head of a district serving a large number of American Indians, Bishop Gesner has been a director of St. Mary's School for Indian Girls, Springfield, S.D., and St. Elizabeth's Mission Home, Wakpala. He was secretary and president of Province VI, a trustee of the Episcopal Seminary of the Southwest, and twice a deputy to General Convention.

The Rt. Rev. E. Lani Hanchett, formerly Suffragan-in-charge of the Missionary District of Honolulu, has been elected Bishop of the newly-created Diocese of Hawaii. . . . Born in Honolulu, Bishop Hanchett is a graduate of the University of Hawaii and the Church Divinity School of the Pacific. During the war he worked as a naval supply supervisor at Pearl Harbor, and later, as an auditor and full-time youth supervisor in Kauai. . . . A descendent of the last King of Kauai, the new Bishop of Hawaii became the first Episcopal priest of Hawaiian ancestry upon his ordination in 1953. He served parishes in Maui, Honolulu, and Pearl Harbor before his consecration to be suffragan in 1967. . . . Bishop Hanchett, who founded Camp Pecusa in Maui, is chairman of the Board of Trustees of Seabury Hall, Maui, and chairman of the Committee for Institutional Chaplaincies of the Hawaii Council of Churches. He is married to the former Puanani Akana.

The Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida since 1961, has been elected Bishop of the newly-created Diocese of Southwest Florida. . . . Born in Wilson, N.C., Bishop Hargrave is a graduate of Atlanta Law School and Virginia Theological Seminary. Following his ordination in 1931, he served parishes in Florida and South Carolina and as executive secretary and Canon to the Ordinary in South Florida. . . . Bishop Hargrave has been a deputy to five General Conventions. In Florida he has served as president of the Council of Churches and as vice-president of the Christian Ministry to Migrants. . . . Bishop Hargrave has also served in the National Council of Churches as an assembly delegate and member of the General Board. He is married to the former Minnie Frances Whittington.

The Rt. Rev. William W. Horstick, Bishop of Eau Claire since 1944, retired December 31. . . . Born in Harrisburg, Pa., Bishop Horstick is a graduate of Nashotah Collegiate Department and Nashotah House seminary, Wis. Following his ordination in 1929, he served parishes in Chicago, and Aurora, Ill. Bishop Horstick, who has attended three Lambeth Conferences, is chairman of the Board of the Roanridge Foundation and a trustee of Nashotah House which recently conferred on him a Doctorate of Canon Law. . . . During his episcopate, the Diocese of Eau Claire has completed a diocesan youth and conference center at Bundy Hall and has met every call made upon it by the Church's National and Executive Councils. Bishop Horstick is married to the former Joan Elizabeth Pierson.

The Rt. Rev. Henry I. Louttit, Bishop of South Florida since 1951, expects to retire in January. . . . Bishop Louttit, a native of Buffalo, N.Y., is a graduate of Hobart College, Geneva, N.Y., and Virginia Theological Seminary. Ordained in 1929, he served his entire ministry in South Florida, except for four years as a Navy chaplain, before his election to be suffragan in 1945. He was elected coadjutor in 1948. . . . A firm believer in the ecumenical

movement, Bishop Louttit helped organize the Florida Council of Churches and served as its first president. He has been president of Province IV; chairman of Executive Council's Department of Christian Education, and trustee and chairman of the Episcopal Seminary of the Caribbean. . . . Membership in the Diocese of South Florida increased so much during Bishop Louttit's tenure that Special General Convention II granted its petition to divide into three (see *December issue*).

The Rt. Rev. C. Avery Mason, Bishop of Dallas since 1946, will retire in early 1970. . . . Bishop Mason, a native of St. Louis, Mo., is a graduate of Washington University, St. Louis, and Virginia Theological Seminary. Ordained in 1929, he served parishes in Washington, D.C., and New York before his consecration to be Bishop Coadjutor of Dallas in 1945. . . . A long time worker in the religious education field, Bishop Mason was rector of Ascension Day School, New York, president of the New York Board of Religious Education, and editor of *Action*, an educational magazine of the Diocese of New York, and is the author of a book titled *Where Art Thou?* He is a trustee of the University of the South, Seabury-Western Seminary, and the Episcopal Theological Seminary of the Southwest. Bishop Mason is married to the former Virginia Fear.

The Rt. Rev. G. Paul Reeves, former rector of St. Stephen's, Coconut Grove, Fla., was consecrated to be Bishop Coadjutor of the Diocese of Georgia September 30. . . . Bishop Reeves, a native of Roanoke, Va., is a graduate of Randolph-Macon College and Yale Divinity School. In 1943 he was ordained a Congregational minister and entered the Navy as a chaplain. . . . Confirmed in the Episcopal Church in 1947, he served as Lay Chaplain to Episcopal Students at Florida State University and was ordained to the Episcopal priesthood the following year. Bishop Reeves has since served parishes in the Diocese of South Florida, as president of the diocesan standing committee, and on General Convention's Standing Liturgical Commission. . . . A deputy to the

1970 ALASKA CRUISE TOUR

Especially Planned for readers of
The *Episcopalian* and their friends

JULY 27 to AUGUST 14

----- A Grand Episcopal Trip -----

Highlights

Majestic Glacier National Park, Banff and Lake Louise, Canadian Rockies, Vancouver, B.C., and our beautiful Pacific Northwest!

INCLUDING A NINE-DAY CRUISE

On The Finest Ship Plying the Famed Inside Passage
2,000 miles of Calm, Safe and Scenic Sailing

PORT CALLS

Prince Rupert, Ketchikan, Juneau, Skagway,
Wrangell, Glacier Bay + Alert Bay
plus

A Narrow-Gauge Railway Trip up the Trail of '98
Into The Gold Rush Yukon Area

Travel . . . ALL BY SURFACE!

- Using a regularly scheduled, Scenic Dome train, the Great Northern's "Empire Builder"
- The Pride of the Canadian Pacific's Steamship Line
- Historic White Pass & Yukon Railway
- Seven Outstanding Hotels (all first class)
- ALL Meals and ALL Tips Included!

(Perfectly Planned At The Proper Time Of The Year)

COMPLETELY ALL EXPENSE * 100% ESCORTED!



UNDER THE SPIRITUAL LEADERSHIP of . . .

The Rev. E. Donald Hood

Widely traveled, here is a fine leader whose experience and assistance will do much to increase your enjoyment of this outstanding Episcopal Cruise to Alaska.

★ ★ ★ ★ ★

Our congenial party will start from Chicago, Illinois (or join at St. Paul, Minnesota!)

For FREE, Illustrated Folder giving all costs, details and enrollment form, please clip, print and mail to:

EPISCOPAL TOUR DIVISION
Wayfarer Group Travel, Inc.
2200 Victory Parkway
Cincinnati, Ohio 45206

Name _____

Address _____

City and State _____ ZIP _____

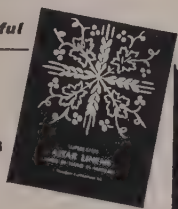
World's most beautiful

HAND MADE

**ALTAR
LINENS**

Made in Island of Madeira

Christian symbolism
handworked in a wide
selection of floral,
cross and scroll designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103



**AMERICAN
CHURCH BUILDING
FUND COMMISSION**

815 Second Ave., N. Y., N. Y. 10017

The one agency
of the
Episcopal
Church
whose sole
business is
to lend funds
to churches
who must
build, expand
or repair.

Since 1880

E is for Excellence . . . Education . . . and Episcopal Colleges

To learn how you and your parish
can help support all ten Episcopal colleges with
one gift, write to

ASSOCIATION OF EPISCOPAL COLLEGES
815 Second Avenue • New York, N. Y. 10017

A diverse group including two overseas, three
predominantly Negro, two experimental, and three
endowed colleges.

DE MOULIN ROBES

Designed with grace and
dignity in your selection
of the finest materials
and beautiful colors.
Masterfully tailored.
Sensibly priced. Write
for free catalog and
swatches. State name
of church and pulpit
or choir type.

De Moulin Bros. & Co.
1206 So. 4th St.
Greenville, Illinois



COMPLIMENT YOUR FRIENDS WITH
GIFT SUBSCRIPTIONS TO THE EPISCOPALIAN



When you give a subscription to THE EPISCOPALIAN to a friend, you are giving more than a gift. You are recognizing that friend as a thinking person who will appreciate the kind of religious journalism that makes THE EPISCOPALIAN so important to so many readers. Your gift subscriptions will go on reminding friends of your thoughtfulness throughout the year. All it takes is filling in the coupon below. If you have more friends than we have coupons—simply attach an additional sheet with their names and addresses. We'll send each one a card in time for Christmas announcing your gift subscription.

MAIL ALL SUBSCRIPTIONS TO THE EPISCOPALIAN BOX 2122, PHILA., PA. 19103

Send to _____
Address _____
City _____
State _____ Zip _____

☐ Send gift card ☐ Send me gift card
☐ 1 year—\$3.00 ☐ 2 years—\$6.00

Please add \$1.00 for overseas postage

Send to _____
Address _____
City _____
State _____ Zip _____

☐ Send gift card ☐ Send me gift card
☐ 1 year—\$3.00 ☐ 2 years—\$6.00

Please add \$1.00 for overseas postage

Send to _____
Address _____
City _____
State _____ Zip _____

☐ Send gift card ☐ Send me gift card
☐ 1 year—\$3.00 ☐ 2 years—\$6.00

Please add \$1.00 for overseas postage

Include my ☐ renewal ☐ new subscription
☐ 1 year—\$3.00 ☐ 2 years—\$6.00

Name _____
Address _____
City _____
State _____ Zip _____

Parish _____
☐ Remittance enclosed ☐ Bill me in January
Please add \$1.00 for overseas postage

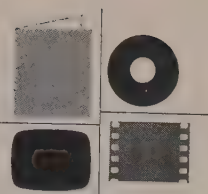
Changes in the Episcopate

past three General Conventions, Bishop Reeves is married to the former Adele Ethel Beer.

The Rev. Philip A. Smith, chaplain at Virginia Theological Seminary since 1962, was elected to be Suffragan Bishop of Virginia September 16. . . . A native of Belmont, Mass., Bishop-elect Smith is a graduate of Harvard University and Virginia Theological Seminary and was an officer in the U.S. Army during World War II. . . . Ordained in 1949, he served parishes in Georgia and New Hampshire before going to Virginia Theological Seminary to teach pastoral theology. . . . In the Diocese of New Hampshire, Bishop-elect Smith directed a summer youth studies program and is the founder and a past president of the Exeter Community Service Association there. . . . Formerly a member of the Board of Middle Atlantic Parishes Training Program, Bishop-elect Smith is a member of the Board of Trustees of Church Schools of the Diocese of Virginia. He is married to the former Barbara Ann Taylor.

The Rt. Rev. Anson P. Stokes, Jr., Bishop of Massachusetts since 1956, retires January 11. . . . A native of New Haven, Conn., Bishop Stokes is a graduate of Corpus Christi College, Cambridge, England, Yale University, and the Episcopal Theological School. . . . Bishop Stokes, ordained in 1933, served parishes in Louisiana, Ohio, Hawaii, and New York before his consecration to be Bishop Coadjutor of Massachusetts in 1954. . . . Twice a deputy to General Convention, Bishop Stokes is a past member of Executive Council's Overseas Department and currently serves on General Convention's Joint Commission on Renewal. He is married to the former Hope Procter.

PICTURE CREDITS—Fabian Bachrach: 25 (top, left). Edward T. Dell, Jr.: 25 (bottom, right). Ed Eckstein: 22. A. C. Forrest: Cover, 11. Hedgecoth Photographers: 38. Luttrell Photography: 25 (row 3, left). G. Arvid Peterson: 18-19. Ben Spiegel: 25 (row 4, center). Buzz Taylor: 25 (top, right; row 2, right). Robert Wood: 8, 12.



Music Makes a Great Christmas Tour

MUSICALLY Christmas has become a bore to people who are allergic to any more than fifty hearings of *Little Town of Bethlehem*. There are other carols.

Some splendid, neglected ones are recorded on *Now Make We Merthe*, (Argo ZRG-526) a collection spanning the twelfth to the sixteenth centuries. Not only is the singing by the Choirs of All Saints', Margaret Street, excellent, but the assortment of old accompanying instruments (including lutes and pipes) is delightful.

The same performers do marvelous things with the *Passion According to Matthew* by the too little known English composer Richard Davy (Argo ZRG-558). This is sixteenth century liturgical music at its best.

Vanguard's collection entitled *Baroque Christmas Cantatas* (VCS-1045) draws five beautifully appropriate items from the next musical epoch. Dietrich Buxtehude's "The Newborn Child" and Georg Philipp Telemann's "Praise God, Ye Chris-

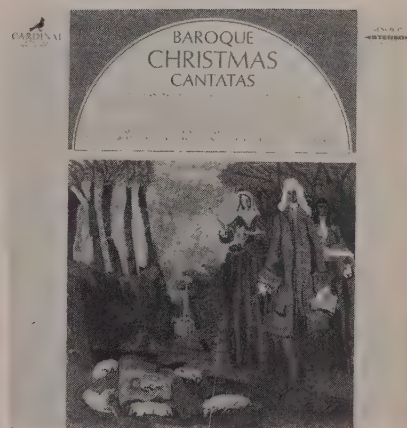
tians All Together" live up to these composers' high reputations. The other three composers, Erlebach, Ahle, and Tunder, are, by the evidence here, not well enough known for their graceful powers.

Hymns for All Seasons (Argo ZRG-5405) is an excellent, if somewhat ponderously sung collection of Anglicanism's best hymns by the fine choir of St. John's College, Cambridge.

The same group has assembled a fine collection in its *Italian and English Church Music* (Argo ZRG-621). It matches offerings by the contemporaries Britten and Howells with the incomparable Henry Purcell. The four Italians, all contemporaries of the late sixteenth and early seventeenth centuries, include the well known Gabrieli and Gesualdo and the lesser known Banchieri and Casciolini. Their music shares that sweet, heart-lifting brilliance which their age provides without peer.

The person who likes old music on old instruments, with all the gay verve and joyous solemnity our ancestors managed to combine in the thirteenth and fourteenth centuries, will want *Ceremonial Music of the Renaissance* (Telefunken 9524-BEX). Not only are the music and recording superb, the range of the selections and spirited performances make this thoroughly annotated disc a collector's delight.

Handel's *Messiah* is so famous many are surprised to discover the composer produced other oratorios. Anyone who loves Handel's music owes it to himself to hear this recording of his *Theodora* (Vanguard VCS-10050/1/2).

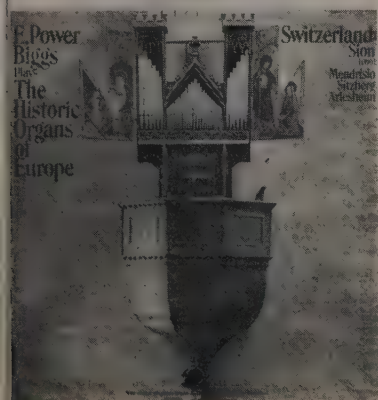


Not only is this work beautifully performed and recorded, it is a fascinating bit of musical art. *Theodora* is a "Christian" oratorio based on a story of martyrdom in Antioch during Emperor Diocletian's persecutions.

E. Power Biggs invented the organ tour. The idea of performing a composer's music on the instrument he used himself has given countless music lovers hours of delight. Columbia has now, quite appropriately, made a tour of Mr. Biggs' art. *A Biggs Festival* (Columbia EPBI) gives one a small over-view of his versatility, grace, and musicianship.

Nor is Mr. Biggs finished with his search for new ideas and instruments. His *Historic Organs of Spain* (Columbia MS-7109) is a brilliant collection of wonderful Spanish music and some stunning organ sounds.

Mr. Biggs explores Switzerland's historic and quite lovely instruments on *The Historic Organs of Europe/Switzerland* (Columbia MS-6855) giv-



Music Tour continued

ing us some music as old as the instruments. The most interesting of the three represented on this disc is the tiny organ at Sion in the Chapel of Notre Dame de Valère which dates from 1390. Its sound is as exquisite as the tiny instrument is ancient.

You can hear Siegfried Hildibrand play the same small beauty on one of Telefunken's *Historic Organs Series* (Telefunken SAWT-9498-B) with the added attraction of works by Obrecht, Meyer, and Zipoli.

The famous monastery of St. Pierre at Solesmes, where plainsong was re-born early in the nineteenth century,

has a new organ which was dedicated with a stellar program including Sweelinck, Clerambault, Buxtehude, and J. S. Bach. The recording is a collector's item for those who wish to hear what sort of instrument the world's most well-informed liturgical reformers choose to accompany their worship. The disc, a *Société Française du Son* (SXL-20221A), is a superb performance by Gaston Litaize and includes commentary.

The Telefunken organization offers an amazing series of recordings of historic organs in Europe. The instruments, the performances, and the recordings are elegant achievements. One of the best of these features

the Austrian Festival Organ at the Klosterburg Monastery near Vienna (1636) (Telefunken SAWT-95020-B Ex) and includes a rich collection of early music as well.

The offering from Holland in the series features the marvelous Ar Schnitger instrument in Noordbroek paired with equally lovely offering played on the impressive Christiaan Müller organ in the Waalse Kerk in Amsterdam (Telefunken SAWT-9521-B Ex).

Music and musicians speak a universal language which at Christmas time seems more welcome and refreshing than at any other. Spend time with some of them this Christmastide.

BOOKS

Indian Soul

Good authors should be praised twice: once for what they do and once for what they refrain from doing. It is so easy, for a writer who has the power to delineate complexities, to use that power to paper them over before he finishes. The temptation to write happy—or at least intelligible—endings dies hard.

Many's the novel which fails to survive its own last chapter; what might have been a window onto life ends only as a tract pleading some pet theological or philosophical cause. Double praise therefore to N. Scott Momaday for his *HOUSE MADE OF DAWN* (Harper and Row, \$4.95). He calls in no paperhangers at all.

Not that the book is in any sense rough. It is a lovely piece of work, a beautifully-crafted evocation of the life and sensibilities of a young American Indian in the Southwest. Its plotting is simple, almost stark: Abel grows up on a reservation, returns from World War II confused and estranged, and goes to prison for a weird murder.

On his release, he is relocated in the city, becomes more alienated than ever, falls apart in good earnest, and finally returns to the reservation. The richness of the book lies not in the

minimal story line but in the depth with which both the Southwest itself, and the terrible contradictions in the young Indian's soul, are portrayed.

It is a virtuoso performance. The land, the life, the culture, and, above all, their impress on one human being come across sharply and brilliantly. The novel is doggedly, even wildly episodic, but in Momaday's hands the device, far from being a fault, becomes a strength.

The abruptly shifting and apparently disordered pieces he hands the

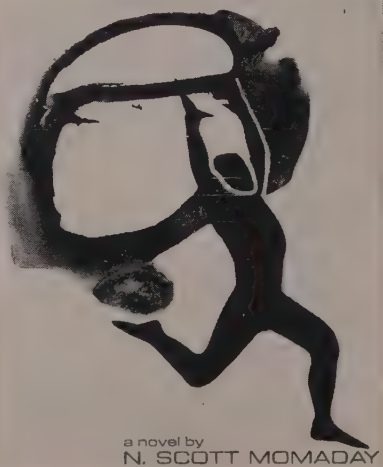
reader are the carefully selected elements of a telling mosaic. He argues nothing; he exegetes nothing. He simply lays down stone after stone and says, "Look."

As a result he is able to expose his protagonist's character almost entirely by external description. We come to know Abel, not by the shabby device of being issued inside tips about his motives, but by the honest technique of being forced to sit and watch him through the eyes of others rather less mystified than we.

Momaday allows himself a purposeful passage in the last paragraph, but that is all. The note of agony observed is sustained to perfection. Accordingly, the book is a kind of agony for the reader, as all real watching of others always is. It is a rebuke to one of our deepest deceptions—the notion that, if only we could work up enough love or goodness or power or savvy, we could manage the agony of others into more tractable dimensions.

Momaday says no, and he is in good company. God's answer to this world's passion was not a cure, but a Passion of His own great enough to draw our agony to Himself. We may kid ourselves that there is a way around the Passion, but there isn't. *House Made of Dawn*, by drawing a skillful line under that home truth, puts both itself and us back on the side of the angels.

—ROBERT F. CAPOVILLA



a novel by
N. SCOTT MOMADAY

Those Bad Good Guys

TRUE GRIT, based upon Charles Portis' award-winning book of the same title, looks at first like just another John Wayne western.

A gutsy young farm girl (Kim Darby) swears vengeance upon the drunken farmhand who has killed her father and fled into Indian territory. She hires the toughest lawman she can find (John Wayne) to go get him. When he teams up with a Texas Ranger named Le Boeuf (Glen Campbell) who is also seeking the killer, however, Mattie, anxious to see that the villain hangs for her father's death, and nobody else's, insists on coming along.

Her persistence in doing so leads John Wayne to utter a classic piece of western dialogue—"God,—she reminds me of me!" As is usual in westerns there is ample opportunity for heroics and bloodshed on all sides before the final ride.

This *could* have been just another John Wayne western, but it isn't.

One good reason is the character development. It's outstanding. Even the minor characters are real, live people. From an unnaturally aroused man watching a hanging to the horse-trader who gets out-traded by the heroine, the characters have character."

Even good acting can't cover up a bad script, however. The real reason *True Grit* may be one of this year's best pictures is because the story itself is character. The depth here digs at you long after the sounds of the last gunshots have faded. It revolves around the person of John Wayne in the role of Marshall Rooster Cogburn. Rooster is a fat, obscene old man—drunk, a cheat, and a killer. He's got all these things—unabashedly—and yet he's also the hero. Not an anti-hero à la *Bonnie and Clyde* or *The Graduate*, mind you, but the real

thing. He's the good guy—and he's fighting on the good guys' team.

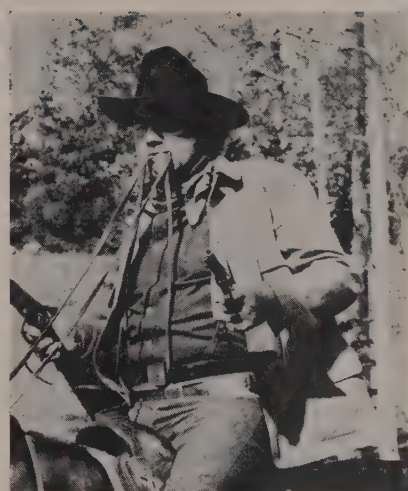
One "message" of the movie could be that good guys are really no better than the bad guys—and that good guys are really hypocritical in their smug self-righteousness. It's OK when *they* kill people. Rooster collects twenty-three kills in his first four years as a marshal—and that's *before* the movie started.

That *could* be the message—it's undoubtedly one of them—and the establishment is obviously vulnerable to such criticisms. But there is another message here also.

When we say the words "good guy" and "bad guy" we really must recognize that one is no better than the other. "All men are equal in the sight of God"—and that doesn't just mean racially. "All have sinned and fallen short of the glory of God."

But on the other hand, evil has a functional reality. The bad guys in *True Grit* really are *bad* guys.

It's one thing to recognize our com-



John Wayne

mon guilt and our failures to be truly good guys, but to allow that to paralyze us into inaction against evil is a tragedy. Evil touches us all, is within us all. That's not to be overlooked. But evil also emerges in specific, identifiable areas. Adolf Hitler and the Spanish Inquisition are gross examples.

Rooster Cogburn holds out a hope for me. It is that fat, obscene, vicious people like me and you, for instance—can still be effective agents in the defeat of evil.

—LEONARD FREEMAN

BOOKS

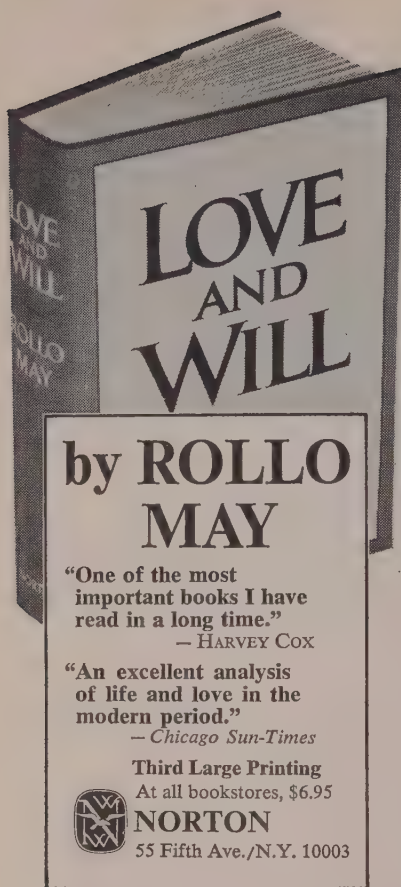
China Balance Sheet

THIS IS COMMUNIST CHINA (McKay, \$5.95) is a fascinating book of interest not only to China specialists but to the general reader. Beautifully edited by the distinguished *New York Times* correspondent, Robert Trumbull, it is a collection of articles by Japanese journalists and scholars who were eyewitnesses to the events of the great Cultural Revolution and the power struggle centering on the Red Guards during

1966 and 1967.

This team presents the most readable, unbiased, and informed account available of what is happening in Communist China now, and what have been, from the point of view of the Chinese people, the chief accomplishments and failures of the last two decades of rule by the "thoughts of Mao Tse Tung."

—CHARLES H. LONG, JR



LOVE AND WILL

by **ROLLO MAY**

"One of the most important books I have read in a long time."
— HARVEY COX

"An excellent analysis of life and love in the modern period."
— *Chicago Sun-Times*

Third Large Printing
At all bookstores, \$6.95

NORTON
55 Fifth Ave./N.Y. 10003



**CANTERBURY
ECUMENICAL
SUMMER
SESSIONS . . .**

July 2-14 **ENGLAND, 1970** July 18-31

Inexpensive study/travel program in the shadow of Canterbury Cathedral. Outstanding lecturers including the ARCHBISHOP OF CANTERBURY. OPTIONAL CATHEDRAL CITIES TOURS.

SPECIAL JET FLIGHTS \$275
round trip Chicago, Toronto and New York to London and Europe

1170 - 1970

Martyrdom of St. Thomas Becket Centenary Year!

AMERICAN REPRESENTATIVE
209 Greeves St. Kane, Pa. 16735

TEACHERS WANTED

Teachers for 1970-71 at expanding coeducational, day, college-preparatory Episcopal Church School—Grades 7-12. Present enrollment 550.

Particularly seeking outstanding educators who are dedicated Episcopalians, school offers attractive salaries, insurance and retirement plans.

Positions available: Foreign language department chairman, girls' guidance counselor, assistant athletic director, and teachers in most academic subjects. (Headmaster will interview in major locations.)

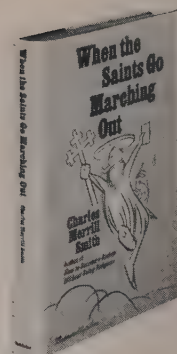
Horton C. Reed, Headmaster
Jacksonville Episcopal High School
4455 Atlantic Boulevard
Jacksonville, Florida 32207

BOOKS continued

Hilarious Hagiography

Nothing needs astringent humor and parody more than the Church and religious life. The writings of such clergy as Halford Luccock, Robert McAfee Brown, Martin Marty, and Charles Merrill Smith have helped immensely to keep "the debris of piety" to a manageable size.

Smith's *WHEN THE SAINTS GO MARCHING OUT* (Doubleday, \$4.95) follows hard upon his *How To Become a Bishop Without Being Religious*. (Smith, incidentally, must be persuaded by his own logic, for he has left the United Methodist Church for the United Church of Christ.) With good illustrations by Robert Osborn, Smith selects some fifty Roman Catholic saints and eight Protestant "stalwart Christians" (Luther, Calvin, Kierkegaard, Wesley, et al.) as subject matter for humorous commentary on the foibles and follies of hagiography (biography of saints).



Each parody, like *Aesop's Fables*, is followed by a "lesson." St. Athanasius for example, teaches us that "doctrinal purity is awfully nice but it hardly seems worth six exiles."

Heloise and Abelard are compared to a lengthy episode in *Peyton Place*. John Wesley's love-life gets revealing attention. He believed the best way to cure consumption was to make love daily to a healthy woman.

The book is quite uneven, often trivial and bland, but the better lines make it well worth culling.

—WALTER D. WAGONE

Gutenberg Graphics on Genetics

Marcena and Trevor Wyatt Moore are celebrating twenty-five successful years of marriage with 120 pages on everybody's favorite subject, Love. As if the SEX, SEX, SEX (Pilgrim Press, \$4.50, \$1.95 paper) of the book's title were too much fun for words, they have added an inventive array of typographical gymnastics. And a celebration it is; if to celebrate is "to keep . . . with festivities," one could hardly find a more enjoyable example than this.

Dr. Moore, who is editor of *Christian Art* magazine, and a lecturer, sculptor, graphic designer, and freelance writer, and his Mrs. are on solid—even conventional—ground in preserving the truth about sex. The message is orthodox yet refreshing, direct, and accurate. It's what every parent or pastor would want to pass along to the younger generation.

The Moores manage to strip away the cliché, false doctrine, the

"preachy" approach, and present the result in a really hip package. Graphically it's Gutenberg at his grooviest. They have done their thing with humor, originality, and joy. *Vive Moore!*

—DERALD W. STUM

CALENDAR OF EVENTS

JANUARY

- 1 CIRCUMCISION
- 4 SECOND SUNDAY AFTER CHRISTMAS
- 6 EPIPHANY
- 11 FIRST SUNDAY AFTER EPIPHANY
- 18 SECOND SUNDAY AFTER EPIPHANY
- 18-25 Week of Prayer for Christian Unity
- 25 SEPTUAGESIMA
- 25 Theological Education Sunday
- 28 CONVERSION OF ST. PAUL

Could We Change the Way We Support the Church's Work?

Continued from page 14

oped for and superimposed upon
n. Rather they would, after the
essment for basic Episcopal Church
enses, be charged to choose how—
whether but how—they would
participate in Christ's ministry to the
ld. Our present system demeans
n.

Certain dioceses are already open-
up imaginative new directions; we
draw on them. Of course we
uld run the risk that always accom-
ies freedom. The program of the
ish would be the program of the
ocese and of the national church,
d all would be involved in its
lding.

Under such an approach, our Exec-
ive Council and General Convention
uld share in developing plans which
y believe are workable, timely, and
id expressions of the church's life

Re Rt. Rev. David Shepherd
se, Bishop Coadjutor of South-
Virginia, is a native of Nash-
le, Tennessee. He is a graduate
the University of the South and
university's St. Luke's School
Theology.

Following his ordination to the
esthood in 1939, Bishop Rose
ved parishes in Tennessee,
orida, and West Texas. From
43-1946 he was a U.S. Army
aplain. He became assistant to
Bishop of Florida after the
r and later was rector of the
urch of the Good Shepherd,
rpus Christi, Texas. He was
nsecrated Suffragan of South-
Virginia in 1958 and elected
adjuutor in 1964.

nd ministry. So would the diocese;
would the parishes.

Then, after this stage, people would
further involved in the ultimate
isions. They would again partici-
te, through their individual financial
pport. A concrete way of getting
nction as well as participation is
a the budget.

Up to now we have said to laymen:
"Give all to the church and the leader-
ship will decide." This plan would
lead them into making intelligent de-
cisions themselves, based upon knowl-
edge and commitment. It would also
place upon pastors and teachers the
basic responsibility of helping congrega-
tions wrestle intelligently with their
commitments. Stewardship on the lo-
cal level would become more impor-
tant than ever.

Options for Mission?

The second aspect might prove un-
workable and lend itself to too much
insecurity, but it should be honestly
explored as a possibility.

Our missionary program could be
divided into several categories (in-
clusive of all levels of the church)
so that a communicant or a parish
could support "a variety of workings,"
to use St. Paul's phrase. This program
of the church would be subdivided
into perhaps five or six categories.

For example, traditional missionary
work such as our support of overseas
jurisdictions, Indian work, diocesan
mission congregations, and perhaps
a parochial mission, would all be
grouped together.

Another category might be institu-
tional work, such as national, dio-
cesan, and local welfare agencies,
homes and services for children, the
aged, the indigent.

A third might be an education
grouping and include such operations
as the three Episcopal Negro col-
leges—and perhaps nationwide, dio-
cesan, and local programs for all
colleges or schools where we may be
exercising campus ministry.

Yet another grouping might be
for social action programs — again,
on a national, diocesan, local com-
munity, and parish level.

In addition, it would be necessary
to have a lesser budget column to
support items not otherwise covered
in the regular categories. Discretion-
ary judgment would have to be
permitted here.

Appropriate ecumenical involve-

Continued on next page

The 1970 20th Annual

Alaskan

Cruise for Episcopalians

Come along for a delightful adventure in good fellowship, thrilling scenery and peaceful, restful voyaging in cool, far-northern waters on the annual fun-loving Alaskan Cruise-Tour for Episcopalians, leaving Chicago July 19. For the past twenty summers these tours to Alaska have been operated for members of the Episcopal Church, and each time a wonderful group of congenial people, who enjoy friendly travel together, assembled for the trip.

Sailing aboard the Canadian Pacific's S.S. "Princess Patricia," the cruise includes Ketchikan, Juneau, Mendenhall Glacier, Wrangell, Skagway, Lake Bennett in Alaska, and the Yukon. The scenic Glacier National Park, Canadian Rockies and the Pacific Northwest are included in the tour. Altogether a marvelous escorted cruise-tour with the best company of travelers imaginable.

Limited size party.—Send your reservation in early.

Write for FREE literature to:
Episcopal Alaska Cruise-Tour



c/o Carefree Travel, Inc.
Suite 850
401 No. Michigan Ave.
Chicago, Ill. 60611
No obligation



MARY MOORE

Box 3394-F Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
Chalice Palls. Funeral Palls. Needlepoint Pieces

**HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE**

Write For Our Catalog

A MANUAL FOR PRAYER GROUPS

With Personal Intercessions for Daily Use

ESPECIALLY ADAPTED FOR

THE ORDER OF ST. LUKE

50¢ per copy

THE CATHEDRAL BOOK STORE

130 N. Magnolia Ave.
Orlando, Florida 32801

HEARING AIDS

**2/3 OFF DEALER
PRICES**

LARGEST SELECTION of tiny, all-in-the-ear, behind the ear, eyeglass and pocket models. FREE HOME TRIAL. No obligation. Money back guarantee. No down payment. Easy terms. No salesmen or dealers. Order direct and save 65%. Write for free catalog. PRESTIGE, Dept. D-64, Box 10947, Houston, Tex. 77018.





PEOPLE WHO

think and are concerned will want to read and study *Prayers for Reconciliation*, compiled and edited by Fred Cloud. In the midst of troubled times, both national and personal, the thoughts, prayers and meditations in this book will help guide you. \$1.25 each, ten or more \$1.00 each. Order from

The Upper Room

1908 Grand Ave., Nashville, Tenn. 37203

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079

NEW NAME—NEW ADDRESS

PAYNE

STAINED GLASS ASSOCIATES

STAINED and FACETED GLASS
CHURCH MEMORIALS

758 MARKET ST. PATERSON, N.J. 07509
(Formerly—Studios of George L. Payne)

WANTED . . . GFS PROGRAM DIRECTOR

Enthusiastic administrator for rapidly expanding program in the Diocese of Chicago. Interesting work with girls. Human relations and general office skills needed. Personal car necessary—mileage reimbursed. Flexible forty-hour week. Excellent salary in \$7,000 range. Reply to:

Mrs. C. Schwartz, P. O. Box 47
Park Ridge, Illinois 60068.

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017

29 E. Madison Street, Chicago, Ill. 60602

276 Golden Gate Ave., San Francisco, Calif. 94102

4427 Santa Monica Blvd., Los Angeles, Calif. 90029

Should We Change the Way We Support the Church's Work?

ments would be included in all categories, not only for the programs described as a part of the missionary outreach of the church, but for the expense budget membership costs.

Obviously, we would need an adjustment period to move from one system to another, for everyone to accustom himself to the new all-level-inclusive procedure. We would need to protect certain programs which of necessity require advance commitment. If such a plan should prove feasible, some sort of anticipatory allowance would have to be built in. The problem would be lessened if the national church moves to an every-other-year General Convention, as now appears likely.

Of course, some will say this approach will undermine some of the most significant work being done by our national church, the diocese, and even, in some instances, the parish. They could contend that the only way controversial or less "popular" programs can be upheld is by including them in a non-optional budget. The risk is certainly there, but such a threat might rightly cause us constantly to be re-evaluating our work.

Under the current arrangement we are saying, in effect, that one must support *everything* that is being offered in the program or *none* of it—not even the operating costs.

Most dioceses have a deep desire to meet the quotas from the national church; most parishes want to participate in diocesan budgets. But they cannot now apportion support of the national church's program so as to allow any reflection of the depth or direction of their own Christian commitment.

As a consequence some follow what in conscience, we must assume, they consider the only course open to them: they simply allow diocesan support to languish. The diocese, the national church, and their own souls suffer because we provide no flexible, structured way for them to be part of diocesan advance work, or a worthy church-sponsored children's home, or the overseas work of the church, or any other expression of mission, ex-

cept through extra-budgetary giving which cannot be adequate or provide security.

These communicants are not considered in good standing because they are not supporting the whole. Of course, it is hardly fair not to support the national church because a small fraction of the money may go to something of which one disapproves. Nevertheless, it seems evident that such increasing protest is significant as a symptom. People want to be involved in the making and implementation of policy. And they rightly see money as a primary sacramental expression of their participation.

Shifting to a system akin to the one here outlined, provided we do the homework and plan for a period of adjustment, would not cause a collapse of the church's program. Plans could and indeed should be made in advance, but always subject to local confirmation or participation. The proposed reordering of our thinking, planning, budgeting, and pledging would have its problems, but they need not be insurmountable.

We should act as a positive response to what is surely God's judgment illuminating an increasingly grave situation in the church, and not out of panic or fear. As He judges so will He provide the new direction.

These thoughts are written in the hope they will stimulate productive thinking. The ultimate answer for the 70's may not be along these lines at all. Surely the premises are sound, however: our program building and our giving-budget patterns are behind the times. I believe if we can satisfactorily address ourselves to the problems we will decrease the present credibility gap and help establish trust in the governing processes of the church.

Obviously any theory requires a great deal of refinement and so pilot experimentation. If the thoughts accomplish no more than lead others into fresh and creative roles, they will have served their purpose.

How Can We Recover Our Times of Joy?

Continued from page 9

ay. Without them he may go the way of the diplodocus and the tyrannosaurus. Psychiatrists remind us that the loss of a sense of time is a symptom of personal deterioration. Cut a man off from his memories or his visions and he sinks to a depressed state. The same is true of a civilization. When a civilization becomes alienated from its past and cynical about its future, as Rome once did, its spiritual energy flags. It stumbles and declines.

In our present world it is crucial for the rich Western nations to recover something of their capacity for sympathetic imagination and noninstrumental *vie de vivre* if they are to keep in touch with the so-called "underdeveloped world." Otherwise, the rich Western nations will become increasingly static and provincial or they will try to inflict their worship of work on the rest of the world.

Unable to put themselves in someone else's shoes, they will grow more insensitive to the enclaves of poverty in their midst and the continents of hunger around them.

Without relearning a measure of festivity on their own they will not be able to appreciate the gusto of Africa and Latin America. Deprived of joy they will become more hateful and suspicious toward "others." Without fantasy not even the radicals of the affluent world can identify with oppressed peoples in their battles for independence and national dignity. Without social imagination no one will be able to think up fundamentally new ways to relate to the rest of the world. Unless the industrialized world recovers its sense of festivity and fantasy, it will die or be destroyed.

(3) Our loss of the capacity for festivity and fantasy also has profound religious significance. The religious man

is one who grasps his own life within a larger historical and cosmic setting. He sees himself as part of a greater whole, a longer story in which he plays a part.

Song, ritual, and vision link a man to this story. They help him place himself somewhere between Eden and the Kingdom of God; they give him a past and a future. But without real festive occasions and without the nurture of fantasy man's spirit as well as his psyche shrinks. He becomes something less than a man, a gnat with neither origin nor destiny.

This may account in part for the malaise and tedium of our time. Celebration requires a set of common memories and collective hopes. It requires, in short, what is usually thought of as a religion. For centuries Christianity provided our civilization with both the feast days that kept its history alive, and with the images of the future that sustained its expectations.

Stories of Adam, Noah, and Abraham rooted us in the recesses of our prehistory. The saints supplied images of human perfection.

The Kingdom of God and the New Jerusalem with their visions of peace and social fulfillment kept us hopeful about the future.

At Christmas and Easter, and to some extent during the other holy days, the figure of Jesus somehow enlivened both our primal memories and our wildest hopes. The last of the prophets of Israel, Jesus was also seen as the first citizen of an epoch still to be fulfilled. Thus did Western man, richly supplied with cultural memories and vivid aspirations, once celebrate his place in history and in the cosmos.

Today, however, something seems to be wrong. Our feast days have lost their vitality. Christmas is now largely a

family reunion, Easter a spring style show, and on Thanksgiving there is no one to thank. The potency has drained from the religious symbols that once kept us in touch with our forebears. The images that fired our hopes for the future have lost their glow.

The blame for this state of affairs is usually placed on the thinkers and seers of Christianity themselves. Challenged by modern science, industrialization, pluralism, and secularization, they have not yet accomplished the badly needed intellectual reformation of the faith. This is true as far as it goes. But there is another side to the story too.

Christianity has often adjusted too quickly to the categories of modernity. It has speeded industrialization by emphasizing man as the soberly responsible worker and husbandman. It has nourished science by stressing the order of creation and the gift of reason. In fact, without Protestant ethics and medieval scholasticism, our scientific civilization might never have developed. Christianity has recognized that man is the worker and toolmaker, the reasoner and thinker.

But in doing all this, it has often failed to give sufficient attention to vital dimensions of the human reality, some of which are more clearly seen by other religious traditions. Consequently Western Christian culture, though we rightly speak of it as "highly developed" in some senses, is woefully underdeveloped in others. It has produced too many pedestrian personalities whose capacity for vision and ecstasy is sadly crippled. It has resulted in a deformed man whose sense of a mysterious origin and cosmic destiny has nearly disappeared.

The picture, however, is not quite as bleak as I have painted it so far. Despite the long-term erosion, it is also true that in very recent years, industrial man has begun to rediscover the festive and the fanciful dimensions of life. Technologically produced leisure has forced us to ask ourselves some hard questions about our traditional worship of work.

Young people in industrial societies everywhere are demonstrating that expressive play and artistic creation belong in the center of life, not at its far periphery. A theatre of the body, replete with mime, dance, and acrobatics is upstaging our inherited theatre of the mind. Street festivals, once disappearing as fast as the whooping crane, are coming back.

Psychiatrists and educators are beginning to reject their traditional roles as the punishers of fantasy. Some are even searching for ways to encourage it.

The awakened interest of white people in the black experience has enhanced our appreciation for a more festive and feel-

The Rev. Dr. Harvey G. Cox, Jr., Professor of Divinity at the Harvard Divinity School, is author of the record-breaking best seller, *The Secular City* (Macmillan, \$1.45 paper).

The outspoken Baptist clergyman travels widely, speaking to interfaith groups on subjects ranging from church and family life to "The Culture of Non-Belief," a symposium held recently at the Vatican. He lives in Boston's Roxbury district with his wife, three children, and a dog.

Continued on page 38

EDUCATIONAL DIRECTORY

SCHOOLS FOR GIRLS

Saint Anne's School is located in metropolitan Boston. It is a small and warm boarding and day school for girls in grades eight through twelve. Saint Anne's School provides an environment for encounter through which each individual student can grow into a person who is secure in the knowledge that her life is of infinite value and who is able to use her talents to their fullest.

Write for our new catalog.
Saint Anne's School, Episcopal
18 Claremont Avenue
Arlington, Massachusetts 02174



SCHOOLS FOR GIRLS

Margaret Hall

Episcopal
Country Boarding
and Day School
for Girls
in the Blue Grass

Accredited college preparatory. Grades 9-12. Sisters of St. Helena. Social program. Gym, indoor pool, hockey, tennis, riding, art, music. Moderate fees. Tuition aid. Write:

The Rev. Colley W. Bell, Jr., Rector & Headmaster
Box E, Versailles, Ky. 40383
Phone: 606-873-3751



UNIVERSITIES AND COLLEGES

THE UNIVERSITY IN THE SUN

In Historic San Antonio

A new, modern, century-old University of distinction in Texas' most exciting city of culture. Unique Trinity Plan offers degree programs tailored to the individual. Exceptional opportunities for men in engineering, sciences, pre-professional. Coeducational enrollment 2,500. Distinguished faculty. Student-professor ratio 14 to one. Complete varsity and intramural programs. Near Gulf, Old Mexico. CEEB scores required. Write for brochure.

TRINITY UNIVERSITY

715 Stadium Dr., San Antonio 78212

JUNIOR COLLEGES

Hannah More ACADEMY

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Fine arts program includes music, dance, art. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box E, Hannah More Academy
Reisterstown, Maryland 21136

ST. MARY'S in-the- MOUNTAINS

An Episcopal college preparatory boarding school for girls, grades 9-12. In scenic White Mountains. Art, Music. Modern dance. Outdoor sports. Vigorous ski program. Accessible to Boston and New York. Founded in 1886.

For further information write:

John C. McIlwaine, B.A., M.A., Headmaster
Box E, Littleton, New Hampshire 03561

Southern Seminary

JUNIOR COLLEGE

Equitation. Own Stable. Indoor Riding Arena. Well balanced social life. All sports. Indoor Pool. Students from 38 states. 102nd yr. For illustrated catalog address: Dr. S. E. Sandridge, Pres., Box 11, Buena Vista, Va. 24416

St. John Baptist

Episcopal Country School
Girls, Grades 9-12

Accredited college preparation. Strong faculty. Individual programs, advanced courses. Some coed classes with nearby boys' school. Fine CEEB record. Native language teachers. Music, Art. New chapel and gym, all sports. 30-acre campus, 35 miles from N.Y.

Sister Superior
Box 156, Mendham, New Jersey 07945

ST. MARY'S Girls, Grades 9-12. Peekskill, New York

An Episcopal school for girls where college preparation is the dominant theme but where intellectual and spiritual growth are of equal concern. Training in a critical appreciation of values develops responsible, Christian adults prepared to meet life's challenge capably. St. Mary's has all the facilities a fine accredited school should have and the knowledge to use them wisely.

Write: Sister Superior, 591 John St.
Peekskill, N. Y. 10368

STUART HALL

Episcopal College Preparatory. Girls, grades 9-12. Interdenominational enrollment representing 20-27 states and 3-5 foreign countries. Modern equipment. Advanced Placement courses. Strong student government. Emphasis on growth in maturity, responsibility, and service. Write for catalog:

Martha Dabney Jones, Headmistress
Box E, STAUNTON, VIRGINIA 24401
J-2-Episcopalian (1" SC)

St. Margaret's School 1-70

ST. MARGARET'S SCHOOL COLLEGE PREPARATION FOR GIRLS

Fully accredited. Episcopal. Grades 8-12. Music, art, dramatics. Small classes. All sports; varied activities. On beautiful Rappahannock River. SUMMER SCHOOL: June-August.

For catalog write:

MISS VIOLA H. WOOLFOLK, Headmistress
St. Margaret's School, Box 158-E
TAPPAHANNOCK, VIRGINIA 22560

KEMPER HALL Kenosha, Wis. 53141 100th Year

Church School for Girls, Boarding & Day
Grades 5 to 12

Thorough college preparation and spiritual training. Music, art, dramatics and homemaking. Jr. High courses. All sports. Beautiful Lake Shore Campus. Directed by Headmaster Rev. Raymond Gayle and the Sisters of St. Mary. For catalog address: Box E.

Saint Agnes School

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited. College preparatory. Music, Drama, Art, all Sports. Small classes. Guidance stressed. International enrollment. Established 1870. 30-acre campus. For catalog, write:

Hamilton H. Bookhout, Headmaster
Saint Agnes School, Box E, Albany, N.Y. 12211

SCHOOLS OF NURSING

SCHOOL FOR INFANT AND CHILD CARE

Under the Charge of the Sisters of St. Mary

One Year's Course in Theoretical and
Practical Care of Small Children

For Information - Address THE REGISTRAR

ST. MARY'S HOSPITAL FOR CHILDREN
29-01 216th Street, Bayside, N. Y. 11360

Vernon Court

A Two-Year Coeducational College

Associate degrees in Liberal Arts, Business Administration, Fine Arts. Excellent transfer record to leading colleges. Program planned to develop intellectual curiosity. Small classes. Homelike residential atmosphere. Complete sports program. Located in Newport Estate area. Catalog E.
Vernon Court Junior College, Bellevue Ave., Newport, R.I. 02840

BUSINESS AND SECRETARIAL

Chandler

SCHOOL FOR WOMEN IN BOSTON

Interesting living and learning experience that gives meaning to your future career as legal, executive, medical or science-research secretary. In Boston's charming Back Bay. Accredited two year school of business. One year programs. Day or residence. Placement. Loans. Catalog: 448 L
Beacon St., Boston, Mass. 02115

A Little Knowledge About Arthritis

can make the difference between control and crippling.

Something can be done.

For facts... for help, call on

The Arthritis Foundation

Let's help each other.

EDUCATIONAL DIRECTORY

COEDUCATIONAL SCHOOLS

WEST NOTTINGHAM ACADEMY

Est. 1744
Coed

Grades 9-12, postgraduate. Fully accredited college prep. Advanced work available in math, English, science, history, Dramatics, Guidance, Activities, Sports, 9-hole golf course, 80-acre campus, midway Phila. & Balto. Camp & Summer School. Catalog: NORMAN C. FARNLOF, Headmaster Box 33, COLORA, MARYLAND 21917

SPECIAL SCHOOLS

LOCHLAND SCHOOL INC.

065 Lochland Road Geneva, New York 14456
Florence H. Stewart, B.S., Columbia, Ed.M., Harvard, Director
Non-profit residential school for emotionally disturbed and retarded children; Est. 1933. Tuition: on request
20 bldg. students; Nursery-8th grade. 5 full-time teachers, 3 part-time teachers. Speech therapy, music, remedial reading. Psychotherapeutic Orientation. 3 buildings on 16 acres on Seneca Lake.

MILITARY ACADEMIES

STAUNTON MILITARY ACADEMY

In Beautiful Shenandoah Valley. Thorough college preparation; fully accredited. Individual guidance. Band. All sports. 2 gyms. Pool. Fine health record. Fireproof buildings. Separate Junior School. Illus. Catalog write Supt. S.M.A. Box E-11 Staunton, Va.
BASIC COURSE R.O.T.C. BY U.S. ARMY INSTRUCTORS.



Founded 1860

St. John's Military School

Salina, Kansas

Episcopal School for boys. Grades 7-12. Fully accredited by North Central Association. ROTC. Established 1887. Guided Growth in a Friendly Atmosphere in the "heart of the nation." For information write: Col. K. G. Duckers, Bishop Vail Hall, St. John's Military School, Salina, Ka. 67401

VALLEY FORGE MILITARY ACADEMY AND JUNIOR COLLEGE

Grades 8-12 and Jr. College.

Highest academic standards. Individual guidance and leadership development. All sports. Jr.-Sr. ROTC. Summer Camps.

Catalog. Box C, Wayne, Pa. 19087.

SEWANEE MILITARY ACADEMY

EST. 1868 A Secondary School of the Univ. of the South. Grades 9-12. Superior college preparation. Small classes. Friendly teachers. Episcopal. Special instruction, counseling. Sports for all. Gym. Pool. Catalog. Write: Dir. of Adm. SMA Room 501, Sewanee, Tenn. 37375



SCHOOLS FOR BOYS

THE PATTERSON SCHOOL for BOYS



Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. Advanced placement courses. Post Graduate. Gymnasium, sports, swimming, fishing.

Summer camp for boys 6 to 15 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks.

For School or Camp catalog write:

The Rev. Floyd W. Finch, Headmaster

Box F, Lenoir, N.C. 28645

COLLEGE PREPARATORY — CHARACTER BUILDING

SAN MIGUEL SCHOOL

Diocesan School for Boys

Grades 7 through 12

College Preparatory

Fully Accredited

NEW BOARDING DEPARTMENT

6501 Linda Vista Road

San Diego, Calif. 92111

The Rev. C. A. Parmiter, Jr.

Headmaster

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys

Dependent on One Parent

Grades—7th through 12th

College Preparatory and

Vocational Training:

Sports: Soccer, Basketball, Track,

Cross-Country

Learn to study, work, play on 1700

acre farm in historic Chester Valley.

Boys Choir—Religious Training

Charles W. Shreiner, Jr.

Headmaster

Post Office Box: S, Paoli, Pa. 19301

Saint Andrew's School

OF BOCA RATON, FLORIDA

An Episcopal boarding school for boys of all denominations. College preparatory, grades 7-12. Highest academic & moral standards. Developmental reading. Work program. Fully-equipped labs. Sports. Olympic-size pool. Modern air-conditioned buildings. Catalog: Eugene E. Curtis, Jr., Hdm. Boca Raton, Florida 33432

Saint Andrew's School

Under the Order of the Holy Cross

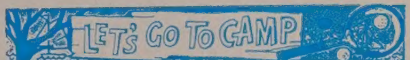
Boys Episcopal boarding. Grades 9-12. Fully Accredited, strongly college preparatory. Excellent religious, academic and athletic facilities. Small classes with individual attention. Write: The Rev. Harry Burke, Dean of Admissions, St. Andrew's School, St. Andrews, Tenn. 37372

SCHOOLS FOR BOYS

WHY PENNINGTON?



Ask a graduate. Fully accredited church-related boys' college preparatory. Fine faculty specially selected for grades 8 to 12. Small classes. Individual guidance. Developmental reading. 45 acre campus, completely modernized plant. Beautiful new fully equipped gym. All sports — program for each boy. Est. 1838. Endowed. Moderate rates. Summer school. Write for catalog. Early application suggested. Charles R. Smyth, D.D., Box 40, Pennington, N.J. 08534



GIRLS



Lake George CAMP FOR GIRLS

On the Queen of American Lakes. Private shore, protected coves and sandy beaches. Pollen free. Spacious cabins in 100-acre woodland campus. Most all water and land sports. Little theater—professional staff. Riding, music, arts and crafts, dance and tutoring. Ages 6-17. One staff member to four girls. Resident nurse. Brother camp nearby. Member American Camping Association. Miss E. Boylston, 16 Fairview St., Ansonia, Conn. 06401

BOYS

THE PINES

Boys Summer Camp
Westcliffe, Colorado

Magnificent beauty! Privately owned, operated by Episcopal priest, 8,500 ft. elev. in Sangre de Cristo Mtns. 400 acres by famous Rainbow Trail. Horses, fishing, sports, side trips. Ages 9-15. Two 4-week sessions. Write for inf.: Rev. Dale Rogers, 728 S. 7th Street, Chickasha, Okla., 73018. Call 405-224-1946.

COED

SUMMER VOLUNTEER SERVICE OPPORTUNITY

Wanted: Counselors for CAMP GALILEE - owned, operated by Episcopal Church in Nevada. Located at Lake Tahoe. Room, board, medical insurance, \$10/week allowance. (Transportation help if needed) Staff required from mid-June through August. **Write:** Camp Galilee, 2390 W. 7th, Reno, Nevada 89503.

SPECIAL CAMPS & SCHOOLS

"for the mentally retarded & brain injured"
CRYSTAL RUN CAMP & SCHOOL
Middletown, N.Y. 10940
a year round residence /

an exceptional camping program
• Co-ed • Academic • Vocational • Recreation
Special teen-young adult program. Full camp activities — archery, tennis, horseback riding, music-craft-speech therapy. Intl. staff, diet table, modern facilities. Large pool.
Every moment structured for worthwhile activity.
ACA accredited. Write for camp, school brochures.
James Fogelman, BSMA, Director 914-692-4444

How Can We Recover Our Times of Joy?

Continued from page 35

ing-oriented approach to life. We call it "soul."

Films, novels, and plays explore the world of dreams and even some philosophers are rediscovering the significance of fantasy. Even in the churches, dance, color, movement, and new kinds of music dramatize the recovery of celebration.

In short we may be witnessing the overture to a sweeping cultural renaissance, a revolution of human sensibilities in which the faculties we have starved and repressed during the centuries of industrialization will be nourished and appreciated again.

But it could turn out differently. What we take as the evidence of a cultural rebirth in our midst may be a deceptive flush on the cheek of a dying age. Or, an equally grim prospect, the hesitant beginnings of a festive resurrection could be smashed or spoiled. Still worse, the present rebirth of spontaneous celebration and unfettered imagining could veer off into destructive excess or vacuous frivolity.

Which of these things will happen? We do not know. In fact the fate of our embryonic cultural revolution is still open and undecided. What will happen to it is largely up to us.

I do not labor under the delusion that theology can either spark or stave off a cultural revolution in our time. It may play a role in the eventual outcome but its role will probably be a minor one. Nevertheless, theology has a deep stake in the outcome of our crisis not just because it is committed to man but also because the crisis is in part a religious one.

If twentieth-century man finally succumbs and does lose the last remnants of his faculties for festivity and fantasy, the result will be disastrous. The heart of the religious view of man and the cosmos, especially in its Christian version, will be torn out. Correspondingly, if the battle for man's humanity is to be won at all, a religious vision will have to play an important role in that victory.

Ironically, the contemporary religious views of man, whether that of Teilhard de Chardin, of Martin Buber, or of Jurgen Moltmann, now face a criticism that is nearly the opposite of the one theologians faced two centuries ago. At that time the typical enlightened critique alleged that Christianity belittled man, called him a "despicable worm" or a "worthless sinner," when it was clear, at least to the critics, that man was really a noble and elevated being. A certain type of humanism emerged in conscious opposition to Christianity.

Today the shoe is often on the other

foot. Secular critics of Christianity find religion unreasonably affirmative in its estimate of man's place. Against what seems to be Christianity's groundlessly grandiose view of human destiny, the secularist frequently reminds us that we are, after all, only a transient eczema on a small planet in a third-rate galaxy. Its critics now often deride Christianity not for making man paranoid but for giving him what seem to be illusions of grandeur.

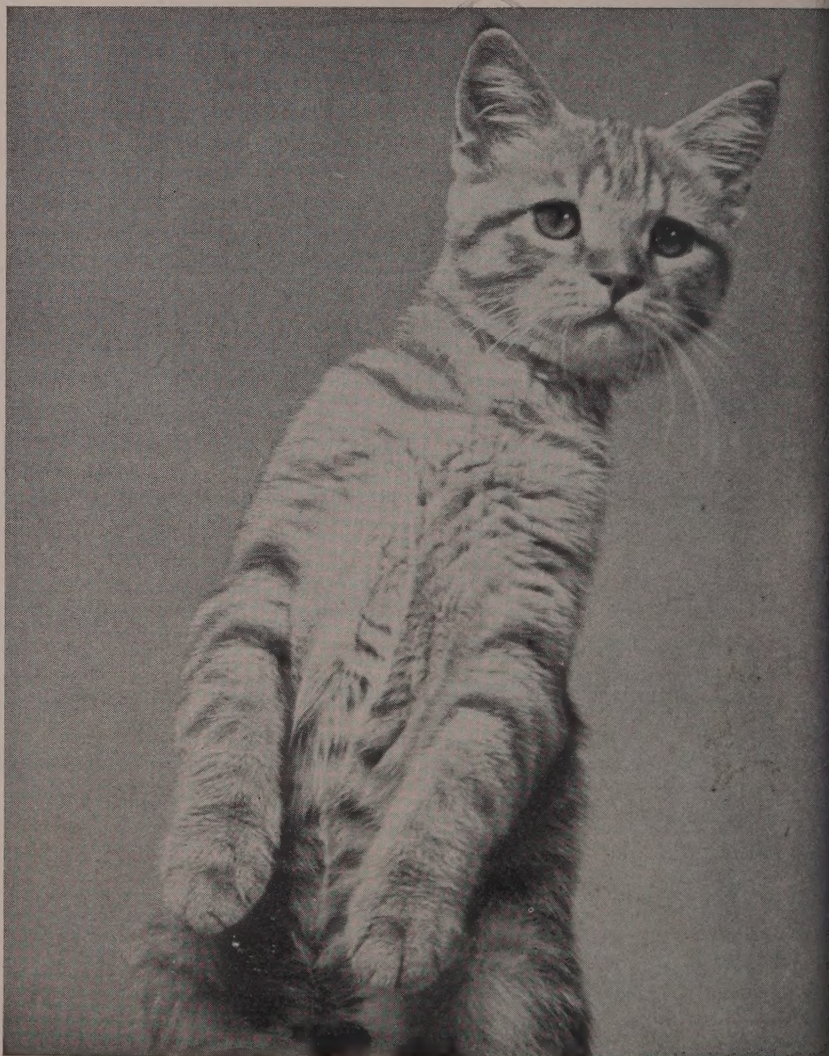
The fact that the continuing debate between religious and nonreligious intellectuals has recently taken this turn is a significant one. It means that the stature and significance of man rather than the existence of the deity is now

the main focus of discussion. It also suggests that religion's stake in the rebirth of festivity and fantasy is even deeper than we had at first supposed.

Festival occasions enlarge enormously the scope and intensity of man's relation to the past. They elevate his sense of personal worth by making him a part of an epic. Fantasy offers an endless range of future permutations. It inevitably escalates man's sense of his powers and possibilities. Therefore, the cultivation of celebration and imagination is crucial to religion and to man himself, if the biblical estimate of his status ("a little lower than the angels") has any validity.

Perhaps this is why observance and revelry, ritual and myth have nearly always been central to religion, and why they seem to be making a comeback today.

So What's New?



"I appreciate your hopes for the 1970's, but . . ."